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THE

WOODSTOCK LETTERS

VOL. XXXIV. No. 3.

LABORS OF OUR MISSIONARIES.

SEPT. 1904–JULY 1905.

In the early part of September we received notice from Father Himmel, our Superior, to assemble at Keyser Island on the feast of the Nativity of the B. V. M. to receive our first instructions for the campaign. The occasion brought to mind the first part of the meditation *De Regno*. There were the three points: The Leader; The Cause and the Call; The Response to the Call. And gladly did we respond, happy in being privileged to profit by the vast experience of our veteran leader. His words of instruction, advice, encouragement were golden, every one. And we have remembered with advantage the things we heard that day. All would have been glad to see him on active missionary work—for what a missioner he was! but since that was not to be, we felt encouraged and full of confidence in knowing that he was to be at the helm guiding, or like a general in the back-ground, directing the movements of the soldiers.

I shall not attempt to give you an account of all the missions—it would fill a book. Let the record of a few be an evidence that a great work was done.

ST. ALOYSIUS', NEWARK, N. J.—Three of the missioners were detailed for this work, Father O'Rourke leading. It is his native parish, and of course he received a big reception. St. Aloysius' is a fine Gothic church, built by the architect Thomas O'Rourke, uncle of Father O'Rourke. The people came in great numbers to the mission, although the weather was extremely warm.

The faith is strong here, and the consequent spirit of self-sacrifice was evident. I saw many men present at the evening services carrying their lunch baskets. They had come direct from work to the mission—supperless. A Protestant minister was seen in constant attendance at the night sermons. He seemed to be a thoughtful listener.

The class of Instruction is an important part of a mission, and we always try to have one. But here the pastor did not think a class necessary, saying that Confirmation had been administered a few months previously, that the people had all made their first Communion, and that there was not much prospect of finding converts. We yielded, for our instructions are to do what the pastor wishes. It is his mission.

Very gratifying results were obtained in increased membership of sodalities and of the Apostleship of Prayer The pastor said at the beinning of the mission that he would be satisfied if 2900 made their confession. The number recorded was 3345 and he sang a paschal alleluia.

Holy Rosary, Holyoke, Mass.—Fathers O'Donovan and Coyle began a week's mission here. Though it had been advertised as a renewal, the work was of the real mission order. It was intended to serve as an occasion to the people of gaining the indulgence of the Jubilee of the Immaculate Conception, and they profitted by the opportunity. The church was filled to overflowing both at the evening and morning services. The latter circumstance is noteworthy in view of the fact that work begins in the factories here at 6.30 A. M. Confessions began on Tuesday morning, and then it became evident that we had a large contract on our hands. But help arrived unexpectedly. Father O'Kane, who had just finished a mission at Fall River, came to our aid on Thursday evening and remained till Saturday morning. Bishop Beaven visited us during the week, and then in very truth there abided in Holy Rosary parsonage a delightful trio—Bishop Beaven, Father O'Kane and Father McGrath, the pastor. They had been chums at Holy Cross, and during all the passing years had remained warm friends. And it was good to see them there.

Holy Rosary is a very compact parish, a walk of five minutes being enough to reach the limits of any part of it. The church is an imposing edifice, with furnishings in most exquisite taste; altar, sanctuary railing, win-

dows, stations, are beautiful and devotional. We visited the parish school, one of the best in the diocese. It is thoroughly up-to-date in every way: class rooms well lighted and perfectly ventilated; play rooms, toilet rooms, hall—everything to make a fine school building. And the astonishing fact—it cost but $30,000. Father McGrath has the reputation of being a very clever business man. It is clear the reputation was well deserved. He is a loyal friend of the Society, and he has lately proved it by his deeds. He has become a very substantial benefactor of Holy Cross College, founding several scholarships. He told the present writer that he has other and greater favors in store for his Alma Mater.

The last day of the mission was Holy Rosary Sunday, the feast day of the church. Father O'Donovan announced that all could gain the indulgence of the Portiuncula that day. The people eagerly took advantage of their privilege. All day long there were many coming and going, till we began to wonder that Holyoke town could number so many. Truly it was a great manifestation of faith.

Of course we could not have separate services for men and women during the week; but for the closing exercises on Sunday it was done, women at 3.30, men at 7.30. It was a great tribute to our Blessed Mother, a glorious ending of a work began under her auspices and to do honor for her most splendid prerogative. In this week 2500 confessions were heard.

ST. JOSEPH'S, PITTSFIELD, MASS.—The ride from Springfield to Pittsfield is beautiful at any time, beautiful in the extreme on a clear October day. The ascent of the mountains is made behind two massive locomotives, laboriously puffing. Progress is necessarily slow till Washington, the highest point is reached. At this place one locomotive is detached and the down grade begins. Progress is not necessarily slow here; rather the contrary, necessarily rapid; so rapid that one is inclined to regret the taking away of that extra locomotive. It might be used as a brake to moderate the terrific speed at which you are plunging down hill. However, "Angelis suis mandavit de te." By the way, I have fallen into the habit of always blessing my train at the beginning of a journey. And why not? If we bless a house which is stationary, is it not well to bless a train which, to say the least, is not stationary. Anyway it brings me a sense of security.

Pittsfield is an uncommonly beautiful city. I have seldom seen its equal. Situated right in the heart of

the Berkshire Hills it commands a view which is sublime. It has also many interesting features. They point out to you the house in which Longfellow lived and about which he wrote,—

> "Somewhat back from the village street
> Stands the old-fashioned country seat."

Poor Longfellow! It has been said that he should have been a Catholic. I hope the great clock of God's eternities is not ticking to the everlasting, melancholy rhythm of despair. "Forever—never; never—forever."

The parish property of St. Joseph's is very fine: church; parish school; rectory—all a splendid monument to Catholicity in this prosperous New England town. The pastor, a veteran of the Civil War, is now a prominent Vice-President of the Loyal Legion.

The mission had not been advertised very extensively; the first announcement being made the Sunday before our arrival. This is not the usual way with pastors. Generally the people receive a remote preparation for a mission; it is talked of in pulpit, in school, and individual persuasion brought to bear for months ahead. But perhaps this pastor, because of his military training, expected military obedience from his flock. Anyway he got it; for from the start it was evident that the Pittsfielders were very much alive to the importance of the occasion. Father O'Kane and his two companions saw that there was to be a wide field for the exercise of their zeal. And work it was truly. When one considers that 5226 confessions were heard—not counting repeaters, of course—it becomes clear that our sojourn in Pittsfield was a busy time. It was October in the Berkshires; the weather was fine, the air was invigorating, and the bracing Autumn winds swept down from the surrounding hills. Who could not toil in conditions such as these? Besides, the labor was consoling. Many were reclaimed who had wandered; many a heart found peace, and many a life-tragedy was readjusted.

The children here are bright and clever. Father Coughlan, who has given many missions to children, said that he never met boys and girls so quick to grasp an idea. And the Sisters have trained them well. It was a pleasure to see the precision and order and grace with which they came into the Church and left.

The closing exercises of the women's mission was a revelation. The hour was 3.30; but at 2 o'clock there

was not standing room in the church. Several hundred were obliged to return home.

On the last Sunday of the mission Bishop Beaven administered the Sacrament of Confirmation. His sermon was a development of the prayer "Veni, Sancte Spiritus," and was one of the choicest bits of eloquence I have heard. His language was neat and elegant, his treatment of the subject clear and precise, and his manner inspiring to devotion.

The closing of the men's mission is worthy of special mention. Father O'Kane was at his best that night. How he did talk to those men! He spoke direct to their nobler selves; he pleaded for the cause of Christian manhood; he demanded that the rights of God be respected; he begged that they remember their inheritance, that they push right onward and grasp the crown; And then—"Up men," he cried, and 1500 Catholic men stood with uplifted hands to renew their baptismal promises. O it was glorious to see it all—and to hear, "Well done, men of Pittsfield, well done!" Results: Confessions 5225; Baptisms 3; First Communions of adults 25; Confirmation of adults 32; Marriages settled 3.

St. Joseph's, Troy, N. Y.—Back to Troy! It was like children returning to their native land. Troy, consecrated by the labors of the sons of the Society through half a century, crowded with hallowed memories, dear to the heart of every Jesuit. We were met by Father Curtin, the pastor, with "Welcome, Father, to your old home." Yes, it was our old home, but oh, how changed! We remembered the house in which our Fathers lived. Not a trace of it remains, at least visible. Everything except the outer walls were torn down. To-day you see a stately brown stone dwelling—"The Castle," the parishioners call it. The church, too, is changed interiorly. Windows, pews, sanctuary, frescoing, altar—all are new. Prof. Guy, who was organist in our church for many years, left $10,000 by will, to build an altar. This was a tribute to the memory of our Fathers, I was told.

Four of the best priests in the diocese are attached to the church. The Bishop made it a point to send his choicest men there. We were very much edified to find that they have the custom of making a visit to the Blessed Sacrament after meals. The Apostleship of Prayer, sodalities, club and school are in good running order. The pastor said to us one evening, "The Jesuit

Fathers did not labor in vain here for fifty years. We are now reaping the fruit of their zeal."

Fathers Goeding, McGinney and Coyle were appointed for the mission, which was to last four weeks. Division —two weeks for women, two for men. Father Goeding said to the pastor:

"It was very gracious of you, Father, to invite us to give the mission in your church." Father Curtin replied:

"It would have been very ungracious of me not to invite you. Many times others have asked for a mission, but I always refused, saying that the Fathers of the Society must give the first mission here." And so we began, welcomed by the pastor, and of course by the people. They responded enthusiastically to the call, showing the zeal and devotion for which Trojans have long been noted.

Of course the first and second week—for married and unmarried women respectively—ran along smoothly; no difficulty here. But the trouble began with the men's week. The Laundries are a great source of income for the city. The vast majority of those employed in these laundries are women; and there is a saying here that the women of Troy support Troy. A Trojan said to me some time ago, "Men have no business in Troy." Well, certainly, there is not much business for men to engage in. Several large factories formerly employing thousands of men—one of them 10,000—have been removed to other localities. The men remain, but their occupation is gone. And this enforced idleness is good for neither soul or body. One of the curates of the church is an apostle; he had been indefatigable in his efforts to exact from the wayward promises to make the mission, and he was at the door of the church at 5 o'clock every morning counting heads. If any were absent they were certain of a call that day. One morning the priest noticed that a particularly bad boy was not at Mass. Immediately he went to this bad boy's home and actually pulled him out of bed. A man who refused to make the mission advanced the following argument: "I don't see why I should make a mission. I work hard, mind my own business and do no harm to anybody." He was told that all these virtues might be predicated of a horse. A few evenings later I noticed him passing the house, rather unsteady in his bearing, singing: "Where is my wandering boy to-night." However, by the constant exercise of zeal on the part of the priests the

mission for the men started well. But on Tuesday evening there was a noticeable falling off in attendance. The cause was not hard to find; it was the day for the Presidental Election. Perhaps the absentees were celebrating—not their victory, but defeat. For, think of it! Troy had gone over to the Republicans. After that the atmosphere became clear, excitement passed away, and the men settled down to real earnest work.

The Bishop had promised to administer Confirmation in the church on the last Sunday of the Mission. But he found that this was the anniversary of the Consecration of his Cathedral, and he felt obliged to be present at the services there both morning and afternoon. So it was proposed that the candidates go to Albany. This was novel. The proposal was acted upon, and the members of the class were quietly told to assemble at the station at 4 P. M. Sunday. The news spread, and at the appointed hour, the class was there with their friends; and their number was legion. Troy was alive. They owned the train that afternoon. On arriving at Albany, ranks were formed, and with Father Curtin and the Jesuit at their head they marched to the Cathedral. Pontifical Vespers was just over and the people were leaving the church. They gazed and the wonder grew. Many returned to see what it was all about. In his instruction the Bishop referred to the novelty of the occasion, spoke of the line of march and the soldiers and bade them always remember that this day they were enrolled in the army of Christ to fight forever under His standard.

When we returned the closing exercises of the mission were in progress. Father Goeding was firing off his heavy guns; the church was filled; enthusiasm ran high; the men capitulated and the siege of Troy was over.

Results, Confessions 6077, First Communions 43, Confirmations 50, Baptism 22, Marriages settled 5.

ST. THOMAS AQUINAS, BROOKLYN, N. Y.—This a fine parish. The people are of the middle class, generally well-to-do, prosperous, and very devout. There is a system here not met with frequently. No pews are rented in the church, but envelopes are distributed every Sunday, to be returned the following week with an offering. The pastor says he finds it an excellent arrangement. Here again we were edified to find the custom of a visit after meals. The pastor is a literary man, his

choice library giving evidence of fine taste. He has published two works—a novel and a book of Instructions for Low Mass. The latter is excellent and well worth perusal. I have not read the novel.

We began the mission with high hopes. It was emphatically the Jubilee Mission. From the start it was evident that our hopes were not to be disappointed. The church is a large one; but it was clear long before the time for evening service on Sunday that it was too small for the multitude. Every available space was taken up—not only aisles and sacristy, but the sanctuary, yes, and even the altar steps. It should have been a double-decker, but as there was no basement or hall that could be utilized, we were obliged to be content with an over-crowded church every evening.

On the feast of the Immaculate Conception, which occurred during this mission, the faith of the congregation manifested itself in a remarkable degree. Eighteen hundred received Holy Communion that day. It was a glorious sight, one to stir the heart profoundly, and we shall remember it long. This was but an index of other things; the whole mission resolved itself into a tribute of loyalty to the Immaculate Mother of God.

Of course we frequently meet examples of the evil effects of mixed marriages. There was a particularly sad one here. A woman, a non-Catholic, became a member of the class of Instruction. Her mother had been a Catholic, her father an infidel—very bitter against the Church. At the age of eight she had been left to the care of the father alone, her mother having died. On questioning, it was found that this woman had married three times, each time to a Catholic, without a dispensation. She was at the time living with the 3rd husband, having been divorced from the 1st and 2nd husbands. No. 1 was still living, No. 2 dead. And there were children by the 3rd marriage. Here was a tangle. The case was sent to the Chancellor.

A genuine miracle of grace took place during this mission. A medical doctor, who had neglected his religion for over thirty-five years, and who had openly and repeatedly refused all the advances made by the priests of the parish, was reconciled to God on the Golden Jubilee Day of the Proclamation of the Immaculate Conception. The task was not an easy one, as everything pointed to the fact that the man had completely lost his faith. Only four days before the feast, he tore in pieces a pair of scapulars that his niece tried to put

on him. Whenever the subject of religion was mentioned, even in an informal way, he showed signs of displeasure and, at times, grew enraged. Tyndall, Darwin, Huxley, and others of that class, were familiar to him. He was a glib talker; one of those half-educated men who think they know everything.

The first difficulty that presented itself, was how to introduce a priest into the house. The doctor was afflicted with heart trouble, and was, at that time, in a dangerous condition of health. Three nieces, and a nephew lived with him. All four had been praying for their uncle's conversion for years. The oldest niece came to the parochial residence and asked for one of the missionaries. The call was answered, and, after the case was proposed, the following expedient was suggested: she was to return to the house and tell her uncle that she hoped for a visit from one of the missionaries, and then see what he had to say. If he consented, she was to return and tell the missionary, and he would take an afternoon stroll, as it were, in the direction of their residence. Uncle, nephew and nieces, were to be sitting near the parlor window, seeing the sights. The plans were followed out, and, as the missionary approached, surprise was expressed at his kindness in coming to visit the sick. The poor doctor was not aware that it had all been prearranged. An introduction was given and immediately the doctor began to describe his varied experiences. He told of the many wonderful things he had done in his life-time; of his intense love of reading and study; of the class of books that suited his taste. A weary hour and a half was spent in listening to all this. Then the missionary made as though he would return to the parochial residence, but, before leaving, he asked the Doctor to pray for the success of the mission.

"Pray! Sir," said he, "I hav'nt done anything of that kind for thirty-five years; the family will tell you that."

"Well," said the missionary, "it is not too late to begin, Doctor."

This was the entering wedge and again the conversation was renewed; this time on religion. The missionary felt certain that on that day especially the Mother of God would show her power, and he was not mistaken. Without making any formal pretence at hearing a confession, several things were mentioned which, of course, the doctor never dreamt of doing. The answer was invariably a contradiction; and, at the same time, an

attempt was even made to tell the number of times this or that particular sin was committed; after all the commandments were gone over, the missionary said:

"Now, Doctor, you told me that you had no intention of making a confession to me or to anybody else and yet I know the history of your whole life."

"No, Father, (this time it was Father) "you do not know my life's history."

The Missionary went over all that he had told him and asked the doctor to say that he wished to confess all these sins, and to obtain pardon from God and absolution from him.

"Never, Father," was the reply!

Thereupon, the Missionary knelt down beside the Doctor, clasped his two hands, and implored him with all his heart, for the love of God's Mother whose special feast we were keeping that day to give back his soul to God and all would be well with him. The petition was repeated several times. The tears welled up in the eyes of the Doctor, and the answer was, "For the love of God's Mother, I will tell all Father." He did so; the words of absolution were pronounced, and the missionary went on his way rejoicing. He called a second and third time, and each time the Doctor repeated his confession. He would not receive Communion until he had made a three days' preparation for so great a gift. The mission ended; the Doctor still lingered on; now a true type of a penitent. Two weeks afterwards, strengthened by the rites of Holy Church he gave up his soul to God. Mary's adopted child was, as we hope, saved. Blessed be her holy and Immaculate Conception!

The following is an account of a work of zeal carried on by one of the missioners, which found its culmination during this mission.

During a mission given at St. John's Chapel, Brooklyn, towards the end of September 1904, one of the pupils in the graduating class of Adelphi College a non-sectarian Institution called on the Pastor, Father Coan and asked him to give her some historical works that would refute Emerton's *Mediæval Europe.* The Pastor referred her to Father O'Donovan, who was conducting the mission. After a few minutes' talk, the latter tried to arrange a personal interview with the Professor, Dr. Fadenburg. The Doctor consented but failed to keep his appointment. Friday, the day named, passed by; Saturday also, and not a word from the Professor. On

Sunday morning the young lady called and asked about the results of the interview. She was told that there had been none, as her Professor had not kept his word. Then and there she went to his house, and asked for an explanation. He made some kind of an apology, and promised to call on Sunday afternoon at 3.30 P. M., if that would suit. The hour was agreed on. When Dr. Fadenburg made his appearance, he was accompanied by another Professor, as a protection possibly against the wily Jesuit. After a few informal expressions about things in general, they proceeded to business. Emerton's text-book was examined, and, on the admission of both Professors, it was agreed that Emerton was woefully ignorant of the simplest truths of the Penny Catechism. The readers of Father Donnelly's excellent article in "The American Catholic Quarterly" for October 1905, can see this for themselves, by reading over the extracts given there. The historical part of Emerton's work was then examined. The second chapter was taken as a specimen all three glanced over the Bibliography given at the beginning of this chapter and found only one English book on the Petrine claims, which form the gist of the entire chapter. The author of that book was the notorious Littledale, known to Ours for his villianous article on the Jesuits in the *Encyclopædia Brittanica*. Fortunately for the interviewer he had secured the pointed letter of Dr. Frederick George Lee on another of Littledale's works *Plain Reasons against joining the Church of Rome*. This letter is to be found in the book of Richard F. Quigley, *Ipse, Ipsa, Ipsum*. After a careful perusual of that scathing rebuke to Littledale, and his controversial methods, by one of his own creed, the two Professors admitted that Emerton's views on the papal power were untrustworthy, as they were evidently derived from Littledale. Harnack's History of Dogma was also called into requisition to refute the statements of Emerton. The excerpts from Harnack were found in various articles in The Dublin Review, by Dom Cuthbert Butler, O. S. B., Dr. Rivington, and others. After the interiew, which lasted for an hour and a half, Dr. Fadenburg promised that Emerton's book would be discarded.

During the mission at St. Francis Xavier's Church, Brooklyn, this Father again took occasion whilst speaking about dangerous reading, to denounce Emerton's work, and to show the Catholic fathers and mothers, who were present, to what a danger they exposed the faith of their children, by sending

them to Adelphi College. At least six from that parish were, then, pupils at Adelphi. About 9 o'clock, that very morning, a newspaper man who heard the sermon, called up Adelphi by 'Phone' and asked about Emerton's book. This was a reminder to the members of the faculty, and they acted upon it, for, at the next mission, given in the adjoining parish, St. Thomas Aquinas, a note was received from Dr. Fadenburg assuring the Missionary that the book would be discarded. Shortly after this, one of the newspapers had the following headings: "College Throws Out Anti-Catholic Book. Professor Emerton's Work on Mediæval History Discarded by Adelphi."

Another incident occurred whilst the same Father was at St. Francis Xavier's Church, Brooklyn. A member of the graduating class of the Normal School called on him, and asked for a brief statement of the Educational system of the Jesuits, as, Professor Morrison, the Lecturer on the History of Education, had announced that they were to have a paper on the Jesuit system, in a few days. To prepare for this they were advised to read the works of Compayré, Painter and Seeley. The old edition [1] of the latter's work was named. It was impossible, just at that time, to ask this pupil to read either Father Hughes, or Father Schwickerath's works, as the paper might be given at any moment. Father Magevney's pamphlet was secured. It was read; also Nos. 22 and 23 of *The Catholic Mind*, for 1903, viz.—"The End Justifies The Means," and "Professor Coddington and Mediæval Latin." A letter was despatched at the same time to Professor Morrison, telling him that, as he was getting public money, he should at least, give both sides of the question, especially since Father Hughes' book was numbered in the International Educational Series. He was also reminded of the fact that Dr. Haaren, the Assistant Superintendent of Education in Brooklyn, was a graduate of the Jesuit College of St. Francis Xavier, New York City. Father Schwickerath's work was recommended in the very words of its non-Catholic critics. The result was this: Professor Morrison informed the class that he had received a letter from a Jesuit, and he did not know why it was written, as he had said nothing derogatory to the Jesuits: "No, Professor," was the quick reply of the pupil, "and, in that letter you are not accused of having said anything

[1] The new edition was corrected by Fr. Schwickerath. All the corrections were not inserted.

against the Jesuits, but the books recommended by you were censured, they would poison our minds against the Jesuits." The paper was never given, the Professor purchased Father Schwickerath's work, and gave from it a history of the Jesuit system of education.

Results of the Mission at St. Thomas Aquinas, Brooklyn: Confessions, 6000. First Communions, 70. Confirmations, 133. Baptisms, 16. Marriages settled, 1.

CHURCH OF THE BLESSED SACRAMENT, NEW YORK, N. Y.—There are not a few peculiarities about this parish. It numbers among its members 2500 servant girls, many coachmen, also many of the very wealthy. Within its borders are thirteen large hotels, most of them apartment hotels, and these give employment to a large number of the congregation. It used to be said that our churches were supported by the contributions of servant girls. The pastor here declared that this is so no longer, at least in this parish. The majority of these 2500 girls are employed in the hotels and frequently change their residence. Consequently they seldom become working members of the congregation. Other causes are assigned for this lack of generosity in church support, the principal of which is extravagance in dress. Some of them are arrayed so gorgeously that little is left for other and higher demands. However, there are about 500 servants living with private families, and those are of the old-fashioned kind, contributing generously.

Father Taylor, the pastor, is one of the most widely known priests in New York City. He is genial, kindly, and displays remarkable tact in dealing with the different elements of his congregation. He is beloved by all, and with justice. His solicitude for the poor is very great, and you will frequently hear such expressions as this: "Father Taylor is very good to me. He pays my rent and lets me want for nothing." In his own house he is a prince of hosts. Nothing could have been more gracious than the welcome he gave us.

The mission was to last three weeks. The first and second week proceeded in the regular way, except that a double-decker was necessary, as had been foreseen. The place is admirably suited for this; for although the church is rather small, the hall adjoining, is fitted up as a chapel, large enough to accommodate all comfortably.

The third week was not a non-Catholic mission in the strict sense. There was no question box; nor was there

the notice: "No Catholic admitted without a non-Catholic companion." Father Taylor wished to have this third week that it might be an inducement to some of his congregation—the wealthiest Catholics of New York—to go through the mission exercises they would otherwise not have attended. "Come," he said, "and listen to lectures on the Church and other doctrinal subjects, and bring your non-Catholic relatives or friends. They will think more of you and the Church when the course is finished." Events since then have justified his words.

The regular mission sermons were given at the 5 and 7 o'clock Masses; instructions on the Commandments at the 9 o'clock Mass. The attendance was good, and Father Taylor said that his expectation were fully realized. Results: Confessions, 5200; First Communions, 35; Confirmations, 85; Baptisms, 16; Marriages settled, 3.

It was amusing to note last winter that some of our separated brethren in New Jersey advertised "non-Protestant Missions" in their churches.

ST. ALOYSIUS', NEW YORK CITY.—This is one of the recently formed parishes of the city. It is situated on 132nd street west of 7th Ave. Harlem is growing fast, but there are many who think that this parish will not increase, but decrease; and the reason is that the negroes are crowding things. They manage to secure the rental of one or two flats in a street, and straightway their white neighbors move to another locality. One block a short distance from the church is given up entirely to negroes and the houses here are not the traditional "shanties," but beautiful brown stone buildings, considered very desirable residences not long ago. There are also many Jews in the neighborhood, and with these two elements the outlook for a large parish is not encouraging. However, the people are very good and entered into the spirit of the Exercises at once. The pastor said that he believed every member of the parish had made the mission.

There is no parish school here, but the prospects for one in the near future are bright. The children are well cared for on Sunday by the Sisters of Charity from a neighboring parish. At the mission for the children they were always present. I have never seen anything like disorder at a children's mission; they are quiet, attentive and very respectful while in church. No doubt this is due largely to the presence of the good Sisters.

Here again we saw the evil consequences of mixed marriages. It is a common experience. A Catholic woman brought three of her children, aged 12, 14, and 16 to be instructed for baptism. Her husband was a bigoted Protestant. Of course, at the time of the marriage he had given the usual promises to allow the children to be brought up Catholics—and of course had broken his promises. At the time of the mission he was away from home on business and his wife had taken this opportunity to follow the dictates of conscience. She said to me: "Father, I have had a very unhappy life, nothing but continual persecution on account of my faith. My elder children are all Protestants and very bitter, though unbaptized. They are very angry with me for wishing to have these younger ones received into the Church. I know that when my husband returns and finds out what I have done there will be war. But I am determined at last to do my duty and insist on my rights. I did wrong by marrying outside of the Church, and oh, how I have suffered for it! When I think how bitterly opposed to the Church my elder children are, and that this is because of my folly, my heart almost breaks. I hope God will forgive my dismal error. If you will only baptize these younger children I promise to do all I can to make them good Catholics."

At this mission a young man, 16 years of age, was constant in his attendance, at the class, and he was the best pupil we had; he knew his catechism perfectly. He received his First Communion on the last day of the mission, but failed to appear for Confirmation. Word was sent that his Protestant father had heard of what was going on, and had forbidden him to leave the house that day. I spoke to the Bishop about it. He said: "Send him down to St. Stephen's and I shall confirm him privately." The young man in tears came to see me that night; he was heartbroken to think that he had missed Confirmation, but was consoled when I gave him a letter to Bishop Cusack.

The Bishop is always very gracious and obliging. A young lady of a very respectable family in the parish had never received Confirmation; but all supposed she had, even her own people, and she could not be persuaded to receive the Sacrament publicly. The Bishop heard of it, and sent word to her to come to the sacristy after the ceremony. There he confirmed her privately.

Though mixed marriages bring sad results, as a rule, yet a rare case occurs which works the other way. A

lady, a very devout Episcopalian, came to the class. Her husband was a Catholic scarcely in name, never having practised his religion nor attended church. His father was a Jew, his mother a Catholic, but a very indifferent one. He had been baptized in infancy, but that was the limit of his religious training. I felt no uneasiness about this lady, for she was in real earnest and had a fair knowledge of the Catholic Church, having read a great deal. Being asked if she could not induce her husband to come to the instructions and be prepared for first Communion and Confirmation, she replied, "Certainly, he must come." And he did. At the end of the mission she was received into the Church. Next day she and her husband received Holy Communion and in the afternoon were confirmed side by side. She wished her marriage to receive the blessing of the Church, of course. This was done. "Now," said I, "you must exercise your zeal on your mother-in-law, and induce her to practice her religion." She promised to do so gladly. It was all very edifying and consoling.

Confessions 2500. First Communions 25. Confirmation 30. Baptisms 15. Marriages settled 4.

IMMACULATE CONCEPTION, NEW YORK CITY.—The Lenten labors had begun. Including the Tertian Fathers twenty-four were engaged in missionary work during this time. And a great work was accomplished, surely. The Tertians rendered valuable aid; without them many missions would have to be refused. They entered into the hard labors with a hearty good will; their zeal was admirable and they were well prepared for the missions.

The Church of the Immaculate Conception is an old-time battle field for Ours; for years, with very few exceptions, we have given missions there. Mgr. Edwards, the pastor, is a loyal friend of the Society. In a conspicuous place in his dining room are the statues of St. Ignatius and St. Francis Xavier with a light burning before each. Over one of the side altars in the church is a large painting of St. Ignatius and his first companions.

At one time this parish was among the largest in the city, but it is being decimated fast—at least the Irish portion of it. I assisted at a mission there years ago, and since that time 7000 have moved to other parts. The Italian problem is a very live issue there; they are increasing rapidly. There is an Italian resident priest who looks after his people, and says Mass for them in the chapel on Sunday.

The class was small during this mission, for the reason, said the Monsignor, that a class for converts is in existence all the year round in his church. It was not found convenient to have Confirmation at the end of the mission and the candidates were sent to another church.

The people here are always responsive to the call. They have grown so accustomed to their annual mission that little urging is required. However, all of them are not saints. A woman who had not attended church for many years was persuaded to come to one of the exercises. It happened that "Hell" was the subject that evening. She was converted. On being asked why she had wandered so long, she replied:

"I never believed in hell before."

"Do you believe in it now?"

"Indeed I do. That man who spoke to-night struck terror into me."

It is interesting to note the different causes of conversion. A young man said: "That sermon on the End of Man fetched me. I never looked on life that way before. It is a serious business, is'nt it? No more living at random for me." The Exercises are a wonderful system, and they never grow old; there is food for each individual—applicable to all times. Many are moved by the graphic description of a death bed scene. Others awaken at the sound of the Angel's trumpet calling to Judgment. Some do not feel their hearts stirred till the sermon on Mercy is reached. "Father, I sat through it all unmoved and did not think I would go to confession, but God's mercy touched the right spot—and here I am."

Results: Confessions 4427. First Communions 30. Confirmations 25.

ST. JOHN'S, NEW HAVEN, CONN.—To New Haven in 1651, came the first Catholics to tread the soil of Connecticut; among them a priest of the Society, Father Gabriel Druillettes. On May 14, 1833 was erected the first Catholic Church in the city. It was called "Christ's Church," and stood on the property where St. John's stands to-day. The present pastor, Rev. John D. Coyle, assumed charge in May 1885. Since his advent the church has been renovated and rededicated, the school has undergone a complete transformation, the convent has been remodeled and the grounds beautified. It is now one of the finest church properties in the diocese of Hartford. There is a large hospital opposite the Church. It is conducted by Protestants, but they are very solici-

tous for their Catholic patients, always sending word to the rectory when there is need of a priest.

For thirty-three years the Sisters of Charity from Mt. St. Vincent have taught in the school here. They have been lately called back to New York, much to the sorrow of both pastor and people. These Sisters have brought the school up to an efficiency which commands the admiration of the bigoted Protestant educators who inhabit this town. A few years ago the graduates of the school could not gain admission into the high school of New Haven without an examination. Now no examination is required. This is a concession brought about by the excellent work of the children, and the persistency of the pastor, who is certainly a very active member of the Church Militant.

The people here are well cared for by the three excellent priests of the parish. There are many church societies—League of the Sacred Heart, Children of Mary, Rosary Society, Guild of St. Ann—all in flourishing condition. It is indeed a fervent congregation, and it was not difficult to induce them to make the mission.

The class was a particularly good one here, many of its members were extraordinarily fervent. At the time of administering baptism one young lady appeared to be very weak and almost fainting. However she went through the ceremonies bravely. Afterwards the priest on questioning her found that she had fasted all day, through reverence for the Sacrament. It was then 8 P. M. She said very simply: "I would not break my fast on the day of my baptism." A very old gentleman was a candidate for baptism. At the end of the mission his daughter told me that he had studied his catechism ten hours a day during the whole time of preparation. At his baptism he shed tears of joy because of his reception into the Church. He said afterwards: "Father, this is the happiest day of my life. Thank God, I am now in the true fold."

These are but a few of the consoling things that came to our notice during this mission. Many others might be mentioned. It was a time of correspondence with grace by a congregation already fervent, a climbing up to higher things.

Confessions 2450. First Communions 40. Confirmations 45. Baptisms 12. Seven were left over for further instruction.

SACRED HEART, PHILADELPHIA.—This parish is another stronghold of the Society. For years Ours have

given missions here, and the names of Fathers Maguire, Himmel and Smith are held in veneration. The Church has been recently renovated and is now one of the finest in Philadelphia.

The parish, like many south of Market Street, is decreasing, and will decrease. It is fast becoming a Jewish quarter. The methods of these people are characteristic. They purchase one of the finest houses in a certain street, fill it with a low class of Jews—no rent charged—and straightway the locality becomes undesirable. Then they can buy the neighboring houses at almost their own figures. There is a German Church one square distant from the Sacred Heart Church. A Hebrew gentleman called on the pastor and offered him a price for it; he wished it for a synagogue. Of course the pastor refused. Then the Jew said: "Father, mark my words; we shall have this church in ten years."

The motto of the small boy here seems to be: "Hebrew, there is eternal war between me and thee." The priests told us that they frequently hear: "Father, I struck a sheeny." A short time before the mission began a number of boys made an attack on a Jewish peddler. They overpowered him, strapped him to his push-cart, ran him round the block and then executed a war dance.

The mission progressed favorably, the people responding well to our efforts. True, the weather was perfect—clear, bright May days during nearly the entire time of the exercises. Besides the congregation had received a good remote preparation for the mission. One of the curates here is an apostle, full of energy and zeal—a true priest of God. Nor did he spare himself in his efforts to rouse the tepid to a realization of the importance of the occasion. He has endeared himself to everyone in the congregation by his self-sacrificing charity, and his influence is very powerful.

The people came to the exercises in undiminished numbers up to the last; their devotion and zeal was very edifying and consoling. The 5 o'clock Mass is always the test of the mission, because of the sacrifice implied in rising so early, with a hard day's work before one. We tell them that people who are willing to do that act of penance every day during a whole mission are in earnest, and where there is earnestness the mission will surely be a success. Well, the people were in earnest here and the mission was a success indeed. Nowhere did we find greater manifestations of faith and loyal de-

votion to the Church. The spirit of sacrifice is abroad among them. Really the examples of downright heroism we often meet with are encouraging. It came to our notice that many here took their breakfast before coming to the 5 o'clock Mass in order to be off to work in time. Many also came to the early Mass who were not obliged to—they could have attended the 9 o'clock Mass more conveniently. And they gave as a reason: "O, it would not seem like a mission if I did not come to the early Mass." And when some had completed the first week of the mission we found them making the second week. "This is for my unfortunate husband," they would tell you—or "for my wayward son."

There are in this parish a good number of former students of St. Joseph's College. The priests told us that they are edifying young men and receive Holy Communion every month. All of these attended the mission and seemed to be proud to acknowledge affiliation of other days.

The pastor had arranged to have the devotion of the Forty Hours at the close of the mission, and asked us to remain to preach. Of course we consented. We found that some came to confession who had not made the mission. It frequently happens that way. It is the influence of the mission—the grace of God working through the efforts of those who had found peace during the previous days and who had been created apostles by the Exercises.

Results: Confessions 3756; First Communions 52; Confirmations 85; Baptisms 22; Marriages settled 3.

PORT RICHMOND, STATEN ISLAND, ST. MARY'S CHURCH.—This is the last mission to be accounted for. The end of the year was approaching and the hot weather had begun. It was scorching at times; but the inconvenience was not too great, for generally, and especially during the evenings and mornings, a refreshing breeze blew from the ocean.

Staten Island is an undiscovered country to most New Yorkers; they scarcely ever visit it. The Island has an unsavory reputation because of malaria and mosquitos; though the inhabitants affirm that this reputation is calumny. There are some mosquitos, they say, and malaria is found in spots, though in general the climate is healthy and free from pests. If this be so it is a desirable locality for homes. It is certainly very convenient to New York, and will be more convenient soon; for in short time the new municipal ferry boats will be in operation. These boats were being built a short dis-

tance from the church while we were there. They are made of steel, are large, commodious, with air-tight compartments, and capable of great speed. It is thought that these boats will create a boom for the Island and induce many from Manhattan to reside there. There is certainly plenty of room. Some idea of how sparsely populated the place is may be got from the fact that some were obliged to walk several miles to attend the mission. I may add that this fact was an index of how the people entered into the spirit of the Exercises. Many of the congregation are employed in Manhattan and must be at work early; consequently the sacrifices required to fulfil the obligations of the mission were very great. Indeed, here, as in other places, we witnessed instances of really heroic virtue which edified and encouraged us.

The pastor told us that, with very few exceptions, the whole parish had made the mission. Among those few was one man who for years has been a Catholic only in name—but he insisted on the name. About three years ago there was a mission in the Church, and, as usual, the priest tried to persuade this man to attend. He refused, saying that he did not need a mission. "Well," said the priest, "we are to have a third week for non-Catholics; suppose you come to that." The man was indignant. "Why," he said, "I am a Catholic. Do you think I would disgrace myself by attending a non-Catholic mission. I am insulted, Father, that you should suggest such a thing."

Summary, Sept. 1904–July 1905.
Number of Missions, 63.
Confessions, 170,830.
First Communion of adults, 1067.
Confirmations of adults, 2030.
Baptisms of adults, 335.
Marriages settled, 79.

THE MANGALORE MISSION.

Father John Moore, S. J.

Continued from Vol. xxxiii. p. 267.

Seringapatam (Sri-Ranga-Patana), the "City of Vishnu," is a place of considerable antiquity situated at the western end of an island in the Cauvery, three miles long and one wide. Much of its ancient celebrity was due to two temples built there in A. D. 894 by one Tirumalaiya. About 1454, in the time of the Vijayanagar dynasty, a fort was erected on the island, the stones for which were obtained by the destruction of a number of Jain temples in the neighborhood. When the Mysore Wodiar dynasty seized it in 1609, the defences were strengthened by successive Rajas, till they were dispossessed by Hyder Ali (1728–82). Hyder added considerably to them, and his son and successor Tippu Sultan made them so strong that he used to boastfully cry, "who can take Seringapatam!" The old fortress is 77 miles by rail from Bangalore and about nine from the city of Mysore. Before the Suppression of the Society there was a Jesuit mission station there, and a very ancient church is still to be seen in Ganjam, just outside the fortress, where there is a stone cross under the belfry with the Jesuit monogram cut into it. The country around, where level, is laid out in paddy fields irrigated from the Cauvery.

Those fields have an interest to-day as the scene of the labors and sufferings of the Christians who were deported from Canara and other districts when Tippu carried out his design of forcibly perverting them to Islamism. This design also embraced the Hindus, of whom it is said 100,000 were forcibly circumcised and compelled to eat beef, which effectively answered the Sultan's purpose, as these people, having lost their own caste, in order to retain some degree of respectability, were obliged to adopt the religion of their conquerors, and to bring up their children as Mahomedans. These were encouraged to enter the army, and obtaining promotion, many of them became zealots, and greatly helped to increase the number of the followers of the Prophet in the Sultan's dominions. This method of proselytising has not been lost on mod-

ern Protestant missionaries, who insist on their Hindu converts eating of the abhorred meat to secure them against back-sliding.

The account of the way our Christians behaved when submitted to the terrible ordeal is not pleasant reading. It seems that they, outwardly at least, conformed to Islamism and underwent the rite of circumcision without in a single case any one of them preferring death to apostasy.[1] The only time that they showed any spirit was when their daughters were selected for the Sultan's harem, but when there was question of abandoning their faith they tamely submitted. It is said that they were helped to spice their conscience to do this by some unworthy priests who went among them and gave them to understand that outward compliance was justifiable in their dire circumstances.

The following is an account of the seizure and captivity of our Christians translated from an old Canarese manuscript written by a Catholic of Barkur, South Canara, after his return from Seringapatam. It is one of the most authentic narratives we possess and its interest is sufficient excuse for reproducing it here at length:—

"In a certain year, on the 30th of Mai (a Tulu month corresponding to February–March) 1784, in one and the same night all the Christians of the District of Canara were arrested and mustered in their respective villages. Those of the Barkur Taluk were taken the next day to the Kacheri at Bramavar and detained there for eight days. They were thence taken to Koteshwar in the Cundapur Taluk, where they were joined by the people of that taluk. They were all collected at a hilly place called Hangur, in Koteshwar Neragi, where they were detained for a period of two months, after which they were made to ascend the Nagur Ghat, and conducted by that route to Seringapatam.

"They had to endure great sufferings during the interval. There were about 20,000 people from these two taluks. While on the march they were divided into two sections, the laborers forming one, and the cultivators the other. The latter had to walk in advance followed by the laborers, the whole forming a line extending nearly to a league in length. They travelled at the rate

[1] "These unfortunate people were called 'Ahmadi' or 'praiseworthy,' and the date of their forcible conversion was commemorated by the phrase, "God is the protector of the religion of Ahmad."—*Bowing's Haidar Ali and Tipu Sultan* (*Rulers of India Series*).

of two leagues per day, and then encamped. The day-laborers had their batta, but the farmers had none, so that those who falsely asserted that they belonged to the class of farmers daily experienced great difficulties in procuring the necessaries of life.

"Whilst travelling in this manner, pregnant women were often confined on the road, and the babies had to be borne bundled up about them, to be suspended in cradles from the branches of trees when they rested. If any one happened to die, the deceased was buried on the spot. Those who had not finished their cooking when the order was given to start for another village, had to leave behind their rice as well as the cooking pots as they stood over the fire. When the survivors of the hardships of the journey arrived within two leagues of Seringapatam, they were made to halt at a place called Karikatte, this side of the river Mennehole, where they encamped for eight or ten days. They were then taken across the river and stationed on a plain called Shaharganjam, a suburb of the city, where they were accommodated in tents, each of which sufficed for a hundred persons. The people of Mangalore, Bantwal and adjacent taluks had already arrived before the Barkur people, and these last were followed by those who belonged to Honore and neighboring parts. The total Christian population amounted to about 80,000 souls. A month after these people had been located at Shaharganjam, small-pox, dysentery, fever, cholera and various other diseases broke out and carried off so many that at least one-third of them must have died.

"The misery endured by them almost baffles description. Ten out of a family would lie ill, and when one died, the news of his death would cause the death of another. Hence the father's was not made known to the son, nor the son's death to the father. The daughter did not know that she had lost her mother, nor the mother that her daughter was no more. And in like manner one brother did not know of the other's loss. A person returning from a funeral succumbed under an attack of cholera and lay dead. His associates being too weak to dig a grave, buried the corpse in a hollow in the sand half a yard deep, scooped out with their bare hands. Some simply heaped up sand and earth over the corpse, while others dragged a dead body to a trench or well and threw it in. The decent clothes covering the remains of the dead consigned to earth in this manner, were stolen by the city thieves. Even meals were cooked

while dead bodies lay in the house.[1] Dogs and jackals preyed upon the corpses, and many of the latter were washed away by the rains.

"The Sultan, on his return from a warlike expedition to Mangalore, visited these people during their sojourn at Shaharganjam. The leading men among them were conducted by the Choupdar to the presence of the Sultan in the city, and on their describing their occupations they were given *Hachada* and various other presents and then sent back. Some time afterwards, Jennehole, Padulli and other villages were given them for cultivation, as well as some old paddy fields for their immediate subsistence. The use of the rice cooked from this paddy produced serious maladies among the people. They made a representation on the subject and obtained an order for a supply of new paddy, upon which they subsisted while they began the cultivation of some lands. They were at this time visited by the *Harakari* (recruiting officer), who took away the grown up young men with their families to join the army then engaged in war. These young men not knowing why they were taken away got very frightened. Some of them bribed the guards who watched over the four corners of the city, got themselves marked as dead on the roll and deserted at the first opportunity. The runaway husband deserted his wife, the father his son, and the brother his brother. Some others escaped from the places where they went under pretext of gathering firewood, while others made good their escape under cover of night by unfrequented by-ways. On four occasions able-bodied young men were thus drafted for the army. Those who remained, such as the lame, the blind and the aged, employed themselves in cultivating the land and in doing various manual works.

"The young men drafted for the army were housed in quarters at Shaharganjam. They were paid at the rate of one pagoda each per month, and the women and children under ten years received one rupee. Some of the men were appointed Jemadars, Subadars and Havildars. The Sircar supplied them with ghee, butter, curds, firewood, etc. When they were enlisted in the army one hundred men were formed into a company, four companies into a *Risala*, four *Risalas* into a *Sufedar*, and four *Sufedars* were placed under a *Bakshi*. Out of every company twenty-five men were taken and circum-

[1] It is the custom of Konkani Christians not to cook in the house where there is a dead body; and the meals are brought by relatives.

cised, and at the end of a month, when the wounds were healed, another batch of twenty-five were submitted to the same rite, and so on till the whole company was initiated into Islamism. At the same time about two hundred young and robust girls were selected and taken to the harem. A *Kazi* was appointed to each company. *Kalam* was taught them in the morning, and in the evening they were exercised in drill. On every Friday they were taken to the mosque and made to perform the *Nimaz* [Mahomedan worship], and on that day there was no drill. At the end of the month, when they went to the *Bakshi* to receive their pay, some of them were chosen for different avocations, such as fanning, drumming, fifing, etc. When they had undergone hardships and privations for a year, they were made to shoulder arms and march to Adoni, where many of them died of dysentery brought on by the water of the place and by the unwholesome food supplied to them. The survivors were sent to Chennagheri and Hariat. There too very many of them died from the bad effects of water. The Sultan hearing this, sent the survivors back to Seringapatam, where the mortality subsided a little.

"The Sultan on his return to Seringapatam from Adoni, caused all those who had escaped to Canara or had been lurking there, to be taken into custody. On their arrest they were first taken to Nagur, where they were circumcised, and thence to Seringapatam, where they were kept with those who had been already circumcised. Shortly afterwards they were removed to Mysore, whence two Risalas were sent daily to Seringapatam on guard duty. During their absence some officers appeared on the scene, accompanied by bearers with dhoolies and a guard of men, and proceeded to select young girls for the harem. While they were thus engaged the young men rose up and drove them off. The following day, before setting out for Seringapatam, the men of the guard urged those at home to offer resistance as they had on the previous day. The day after, the officers again appeared and began to seize the girls selected, but the young men fell upon them and smashed their dhoolies. When the Sultan came to know of this on the following day he sent an armed force to arrest all those who had offered resistance, and had five hundred strokes administered to each one of them with shoes, [1] whips, canes, tamarind switches and clubs, from the effects of which

[1] To be beaten with shoes or sandals is held to be so ignominious a punishment, that even to threaten one with it is a serious offence.

many of them fainted and died. The Jemadars, Subadars, and Havildars had meted out to them more ignominious punishment, for, with their noses and ears slit off, they were seated on asses and paraded through the city. One of these, a certain Moblé Anthony, made the following speech to the Sultan:—"You have disfigured my features by cutting off my nose and ears. You have forgotten the favors done to you. May God behold this." And raising his eyes to Heaven he appealed to God, expressed contrition for his sins and expired. His death looks like that of a martyr.

"Ropes were tied around the loins of the men of the two Risalas who had advised their compatriots not to allow the Sultan's officers to seize the girls, and they were moreover condemned to carry baskets filled with earth on their heads for three days. The Chief Kazi of the Sultan believing that they suffered this punishment through the lying reports of the officers, counselled him to free them from it. The Sultan on that very day had the noses and ears of the calumniators cut off and then ordered them to be banished from the country, at the same time issuing a proclamation that the like punishment was in store for all those who spoke ill of the Christians. But the detachments were again formed as before. The Christians believing that this tribulation came upon them from their neglect of the law of God and their religious duties, began to read the *Purana* with fervor and to expound it to the illiterate, who in turn learned to read it and to remember God. Some Mahomedans coming to know of this, took away the books and destroyed them. Some of the Christians however constructed subterranean refuges where they resorted to read their books and perform their religious duties. The Sultan being apprised of this, ordered them to be mixed up with the Coorgars, Hindus and Mahomedans. Shortly afterwards he set out on an expedition against the King of Travacore, and took some of the Christians with him. One day when encamped near the confines of the kingdom, he and his bodyguard were treacherously surrounded and attacked by the troops of Ram Rajah. At a critical moment when the Sultan was in imminent danger, Manuel Mendez, his personal attendent, donned his master's apparel and took his place in the royal palanquin, while the Sultan hid himself in a nullah and eventually escaped to the camp. Ram Rajah's soldiers seized the palanquin, thinking that its occupant was the Sultan, but when they found a

Christian instead, they cut him into three pieces. Before the Sultan reached Seringapatam, information was received that the British Company's troops under Colonel Meadows were advancing from below the Ghauts."

But perhaps the most interesting witness cited to bear testimony with regard to this agony of a people, is the celebrated Abbé J. A. Dubois, of the Society of Foreign Missions of Paris, who labored for three decades (1793–1823) as a missionary in Pondicherry and the Province of Mysore. Among the Indians he lived as a Brahmin, abstaining from all animal food, and his powerful personality, innate dignity of character, and saintly purity of life, won for him the veneration and respect even of non-Christians, among whom he was known far and wide as the "White Guru". He spent most of his missionary career in the Province of Mysore, where his influence was so great that neither he nor any of his confrères suffered molestation under Tippu. His famous *Hindu Manners, Customs, and Ceremonies* appeared in 1825 and was purchased by the East India Company for 2,000 pagodas. A new edition of this monumental work was republished in 1897, with notes by Mr. Henry Beauchamp, editor of the *Madras Mail*, indicating the modifications and changes time and British rule have brought to bear on the ancient order of things. The Abbé was a member of the Royal Asiatic Society of Great Britain, of the Asiatic Society of Paris, and of the Madras Literary Society. The East India Company was liberal in granting him money for the support of his churches, and when he eventually retired to France in 1823 voted him a pension which he enjoyed till his death in 1848, at the ripe age of 83.

On the fall of Seringapatam Abbé Dubois came from Salem on the invitation, it is said, of Colonel Wellesley, afterwards Duke of Wellington, to reconvert and reorganise the Christians whom Tippu had forcibly perverted, 1,800 of whom he reconciled to the Church. When the Abbé retired to Paris he published in London his *Letters on the State of Christianity in India*, the purpose of which was to assert the author's belief that, under present circumstances, there is no human possibility to convert the Hindus as a nation to any form of Christianity; or in the Abbé's own words, "Let the Christian religion be presented to these people under every possible light, ... the time of conversion has passed away, and under existing circumstances there remains no human possibility of bringing it back." A fierce controversy

sprang up about the *Letters*, and the thesis defended in them has been debated down to our own day. Whatever may be said on this point, it can be safely asserted that the Abbé goes a little too far and is too sweeping in his assertions about the "vain phantoms of Christianity" and the want of practical faith among our Christians in the passages to be presently cited. When we take into account the many trials and the spiritual destitution our Christians were subjected to after the decline of the Portuguese power in the East, we must readily grant that they were but poorly equipped for martyrdom, and that it is not to be wondered at that they were found wanting in the day of trial. The century that has elapsed since the return from captivity has shown that practical faith is a heritage in their families, and we have good reason to hope that with the care that has been bestowed on their religious training and with the spread of Catholic education, nothing like "tame submission and general apostasy" is to be apprehended should they have to face the same terrible ordeal again. The following is the pessimistic passage from the *Letters* :—

"In order to give a striking idea of the religious dispositions of the Hindus and a strong instance of what I asserted above, that there was to be found among them nothing else but a vain phantom of Christianity, without any real or practical faith, I will with shame and confusion quote the following scandalous instance. When the late Tippu Sultan sought to extend his own religious creed all over his dominions, and make by little and little all the inhabitants in Mysore converts to Islamism, he wished to begin his fanatical undertaking with the Native Christians living in his country, as they were most odious to him on the score of their religion. Accordingly, in the year 1784, he gave secret orders to his officers in the different districts to make the most diligent inquiry after the places where the Christians were to be found and to cause the whole of them to be seized on the same day and conducted under strong escorts to Seringapatam. This order was punctually carried into execution; very few of them escaped, and I have it from good authority that the aggregate number of persons seized in this manner amounted to more than 60,000. Some time after their arrival at Seringapatam, Tippu ordered the whole to undergo the rite of circumcision, and to be made converts to Mahomedanism. The Christians were put together during the several days that the ceremony lasted, and oh shame! oh scandal!

will it be believed in the Christian world? no one, not a single one individual among so many thousands had courage enough to confess his faith under this trying circumstance, and become a martyr to his religion. The whole apostatized *en masse*, and without resistance or protestation tamely underwent the operation of circumcision; no one among them possessing resolution enough to say: I am a Christian, and I will die rather than renounce my religion. So general a defection, so dastardly an apostasy, is, I believe, unexampled in the annals of Christianity.

"After the fall of Tippu Sultan, most of those apostates came back to be reconciled to their former religion, saying that their apostasy had been only external, and that they always kept in their heart the true faith of Christ. About 2,000 fell in my way and nearly 20,000 returned to the Mangalore district, from which they had been carried away, and rebuilt their former places of worship. God preserve them all from being exposed in future to the same trial; for, should this happen, I have every reason, notwithstanding their solemn protestation when again reconciled to Christianity, to apprehend the sad results, that is to say, a tame submission and a general apostasy."

Another witness who gives testimony of the sufferings of the Christians of Canara, is Father Francis Xavier of St. Anne, a member of the Pescetté family of Genoa, where he was born on April 25, 1771. He became a Discalced Carmelite, and in 1800 was made Superior of the Carmelite Mission of Sunkery, three miles from Karwar, in North Canara, which mission was founded in 1709 and was famous for the number of eminent men who ruled it. Father Francis Xavier died as Vicar Apostolic of Verapoly and Archbishop of Sardis, *i. p. i.*, December 7. 1844. He witnessed the return of the Christians from Seringapatam, and he thus speaks in his *Missio Canarina* (c. 16) of those who had been the persecutors of Father Philip of All Saints, a Maltese Carmelite who had been Vicar of Sunkery from 1780–1783:—"The number [of captive Christians of Sunkery] was not very great, for most of them migrated from this place and wandered abroad for years as exiles in other districts, having abandoned home and country and whatever they possessed in the world, without, however, bettering themselves in any way. A few remained here in hiding without house or home of their own, changing their abode every night and taking refuge in the houses of

Pagans to elude the pursuit of the public officers. But that the chastisement of God might be made most manifest, it so happened that those few whom we mentioned in the sixteenth chapter as not having taken part with the wicked ones in their persecution of Father Philip, and who consequently did not fall under the general anathema, suffered no wrong or molestation either in their spiritual or temporal welfare. They did not run away they were not torn away, or deported elsewhere, but God changed the hearts of the cruel persecutors, and they lived unmolested under the protection of the very Mahomedans themselves.

"The church building which had been so sacrilegiously profaned by those abandoned men [the persecutors of Father Philip], was visited by God's wrath along with our residence. The Mahomedans first of all turned the church into a stable, and afterwards destroyed both church and house, so that literally a stone was not left upon a stone. Even the stones themselves were carried off and used to rebuild their mosques. . . . . It is true indeed that the other Christians found in the vast territory ruled over by Tippu Saib Badahur Sultan were affected by the decrees of the tyrant, but it is likewise true that nowhere was there spread such havoc.

"It would have still been but a comparatively small thing if this persecution affected our Christians in their temporal welfare only, but it affected their souls most and their eternal salvation. For those who fled from here and wandered as strangers in neighboring districts, as well as those who were left here unmolested, and most of all those who were deported to Seringapatam, having no church, altar nor sacrifice, and being bereft of the Sacraments, religious instruction and practices of devotion, fell into such forgetfulness of God and ignorance of the chief mysteries of our Faith, that as far as these were concerned they knew no more than the beasts of the field. Those men who were carried away to Seringapatam were all circumcised, with some of whom a little force had to be used, while others yielded tamely and voluntarily submitted outwardly to the Mahomedan rite. Many of these after being circumcised, enlisted in the army, and in a short time associated themselves with robbers (among whom not a few of the refugees were found) and filled for years this whole province with murders, plundering, and wickedness of every sort. Hence it happened that many ended their lives on the gallows, while many others were killed in conflicts when

raiding, and many others died miserably during this time without showing the least sign of repentance. The number that survived till the restoration of the mission was very small."

Besides the Christians seized on the night of February 24, 1784, some thousands more were seized on two other occasions, so that the total number amounted to from eighty to a hundred thousand. Their moveable property was confiscated and their lands were parcelled out among Mahomedans and others or sold at auction. It is said that some of the Christians made over their property in trust to friendly non-Christian neighbors. The twenty-six churches of Canara were either razed to the ground or simply unroofed, with the exception of one at Moodbidri that was saved by the friendly officers of a Hindu Raja. The church plate in a few instances was saved by the Goanese Vicar General Father Maurice Mascarenhas, who restored it when Canara was made British territory, after the fall of Seringapatam. A few Christians in and about Mangalore evaded the general proscription and used to meet secretly in an out-of-the-way chapel they had built three miles from the city. Some priest came from Tellicherry to minister to their spiritual needs, and things were going on satisfactorily till a spy betrayed them to the authorities, and Father Joseph Michael Mendez, one of the chief priests, was seized and kept a close prisoner in the rock-fortress of Jamalabad, forty-five miles from Mangalore, till that stronghold was captured by the British on October 8, 1799.

During the Captivity many of the Christians managed to escape into the neighboring province of Coorg, especially during the time of the Third Mysore War (1790–1792) and the siege of Seringapatam in 1792 by Lord Cornwallis, of Yorktown fame. The Wodiar Rajah Doddavira was a declared enemy of Tippu and showed himself very friendly to the refugee Christians, many of whom found an asylum in his territory. Finally, on May 4, 1799, General David Baird struck what Alison calls "one of the greatest blows ever struck any nation" when he carried Seringapatam by assault, and Tippu, the "Tiger of Mysore", fell shot through the head by a common soldier while attempting to escape through a sally-port of the fortress, whither he had fought his way after abandoning his duties as a general. So many were killed at the same place that when General Baird and Colonel Wellesly visited the scene in the

evening it was only after much labor the Sultan's body was extricated from beneath a heap of slain. "Many of the circumstances," notes his biographer, "attending the death of Tippu Sultan and the fall of Seringapatam bear a strong resemblance to the fate of Constantine Palæologus, the last of the Greek Emperors, and the Capture of Constantinople by the Turks, A. D. 1453. Vide Gibbon's *Decline and Fall of the Roman Empire*, Chapter 68." It was taken in the palanquin to the court of the palace, where it remained under a guard for the night. On the afternoon of the 5th of May there was a military funeral, and Tippu was laid in the grave beside his father and mother in the gorgeous mausoleum he had erected to his parents in the Lal Bagh. From the time the procession started from the palace until the body was lowered into the grave minute guns were fired from the ramparts, and to add to the solemnity of the scene, the evening closed in with a most dreadful storm of thunder, lightning and rain. The Mausoleum is a square building, surmounted by a dome supported by monolithic columns of polished black marble, which stand out in marked contrast to the pure white of the rest of the structure. The doors are of ebony, inlaid with ivory, the gift of Lord Dalhousie, and the whole is kept in repair at Government expense. There is a mosque adjoining it and extensive rest-houses for the pious Moslems who come from far and near to mourn over the tomb of this "Martyr of Islam." The Catholic chapel at Gaujam is yet frequented by about a dozen families, but everywhere houses are falling into ruin, for the whole island is so insalubrious as to be fatal to Europeans and very trying to Natives. The picturesque Darya Daulat Bagh, or 'Garden of the wealth of the sea', Tippu's summer palace, is kept in excellent repair, but the ancient temple of Vishnu looks down, as in mockery, on the ruins of the other palace of the Mahomedan usurper. The formidable fortifications have resisted the ravages of time, and two cannon stuck in the ground mark the spot where the British batteries were erected that breached the curtain from the opposite bank of the Cauvery.

A fact not generally recorded in books on this subject which I heard on the occasion of a visit to Bangalore and Seringapatam (Dec. 6, 1904) deserves to be mentioned here. When the British Government determined to restore the Hindu dynasty, dethroned by Hyder Ali,

it was Abbé Dubois who pointed out a little boy, the descendant of one of the Rajahs, as the rightful successor. He was placed on the throne, and the late Rajah, apparently in grateful remembrance of this, always sent his carriage to meet the Bishop of Mysore whenever he visited the city. The present Rajah, a youth of twenty summers, has not shown so far any kindly feeling towards his Catholic subjects or their Bishop, though his mother who was educated by a nun of the Good Shepherd Convent of Bangalore, was always his trusted counsellor when she was regent during her son's minority.

At the conclusion of the Fourth Mysore war, which ended with the capture of Seringapatam, the East India Company annexed the District of Canara, and the Christians were at liberty to return to their country. When they arrived in Canara they found that others had entered into their possessions. As many of them were excellent cultivators they soon found a means of earning a livelihood for the time being. Major (afterwards Sir Thomas) Munro was charged with the work of establishing British rule in the district, and to him the heads of a hundred and forty-one families addressed a petition to be reinstated in their lands. Major Munro took the matter in hand and restored some of them to their property. He was succeeded as a Collector, however, in the following year by Mr. Ravenshaw, who set about the work of settling the affairs of the repatriated Christians, but things dragged on so slowly that the people became impatient, and to expedite matters, Father Mendez, on the occasion of Dr. Buchanan's visit to Canara, and it is said at the Doctor's suggestion, petitioned the Governor-General to interfere and put an end to the law's slow delays. The petition was signed apparently by a number of Christians, but in reality, according to Ravenshaw, by Father Mendez alone, who interpreting the will of the people put their names to it in haste, as Dr. Buchanan was about to leave the district. In due course Mr. Ravenshaw came to know of what had been done and naturally waxed worth at the procedure. He remonstrated with Father Mendez, who excused himself the best he could, but proceeded, notwithstanding his displeasure, to lay before the Board of Revenue a scheme for restoration of the property of the Christians. The result of this was that a good amount of property was restored to its rightful owners, but not all that was expected. The number to be provided for is variously set at from twelve to fifteen thousand. A thousand went

to Malabar, and some hundreds to Coorg, where they were welcomed by Doddavira Rajendra, who years before had built a church for the refugees from Seringapatam. A residue of apostates remained in Mysore, where they are easily distinguished to the present day.

The work of rebuilding the churches was soon taken in hand. Government helped in a few instances by contributing money and freeing from assessment, but did not effect the restitution of all the old church property. The total number of Christians in North and South Canara in 1818 was about 21,820, out of a population of 670,355, whereas the total number in South Canara alone in 1904 was 82,000, out of a total of about 1,200,000. Religion progressed satisfactorily under the care of Vicars appointed by the Archbishop of Goa till the great schism of 1837, of which the *Padroado* was the remote cause and the dynastic troubles in Portugal the direct.

The kingdom of Portugal was distracted for years by two rival parties, one siding with Dom Miguel and the other with Dom Pedro, regent for Queen Doña Maria da Gloria II. In 1832 Pope Gregory XVI. appointed Bishops to Sees in India who were partisans of Dom Miguel. This brought a protest from Dom Pedro, who in the Queen's name nominated, September 20, 1836, Antonio Feliciano de Santa Rita Carvalho as Archbishop-elect of Goa, the See having having been vacant since 1831. Carvalho proceeded to Goa without any authorization from the Holy See and took possession as Archbishop-elect and Vicar Capitular on December 2nd. The Christians of Canara acknowledged him as their lawful Bishop until they were informed by Bishop Fortini, Coadjutor of the Vicar Apostolic of Bombay, of the illegality of his appointment. Upon this great numbers withdrew their adherence and everything was soon in turmoil and confusion. Appeals were directed to the Vicar Apostolic for guidance, and the counsel received was to submit to the nearest Vicar Apostolic until the Holy See should order what was to be done, or matters should be settled satisfactorily in Goa. The Christians of Canara accordingly determined to put themselves under the jurisdiction of Monsignor Francis Xavier Pescetto, Vicar Apostolic of Verapoly, after first making overtures to Archbishop Carvalho to set himself right with the Holy See. The Goanese prelate having indignantly rejected their proposal, sixteen parishes, wholly or in part, transferred their adherence to Vera-

poly, and twelve clung either wholly or in part to Goa. About a dozen new churches and chapels were built by the Verapoly Catholics, who received great comfort in November 1838, when a rescript was issued by Pope Gregory XVI. authorizing the Vicar Apostolic of Verapoly to exercise jurisdiction over Canara. Emissaries from Goa were going about striving to draw the faithful part into the schism, and an effort was made by Carvalho to engage the secular arm to win them to his side, but the Collector of Canara answered ascribing all the trouble to himself and his agents. Carvalho died, it is said by poison and without the Sacraments, on February 1, 1839, without having been consecrated.

To put an end to the unhappy state of affairs that existed in Canara, the people of Mangalore besought the Holy See in 1849 to have the District erected into a separate Vicariate Apostolic. It seems that they were encouraged to make this petition by Bishop Daniel O'Connor, Vicar Apostolic of Madras, who visited Mangalore in that year and advised the people to ask for a British-born Vicar Apostolic independent of Verapoly. They had before them the examples of Vicariates erected in Madras in 1832, Bengal in 1834, and Ceylon in 1836, all erected with the consent of the Crown of Portugal. In 1844 Cardinal Franzoni, Prefect of the Propaganda, wrote a letter to the Catholics of Mangalore to the effect that the Holy Father was desirous to comply with their request, but that an obstacle stood in the way that prevented for the present the granting of their petition. It seems that oposition was made by the Carmelites of Bombay and Verapoly, who were against having a new Vicariate, which would probably be given to another Order, wedged in between their two Vicariates.

In the Madras *Catholic Expositor* for July 1841 appeared the following remark :—"Letters received from Rome announce the following interesting intelligence :—'The Right Rev. Dr. Hynes, late Coadjutor Bishop of Zante and Cephalonia, in the Ionian Islands, has been nominated by the Holy See Vicar Apostolic of Canara, on the Malabar Coast of the Anglo-Indian Empire. The chief town is Mangalore, a place of great trade, and the Vicariate comprises one of the most healthy and Catholic portions of that region. There are a great number of churches, and a sufficient supply of priests. We congratulate our brethren of the coast on the appointment of so holy, zealous, and respectable a Superior, as the Prelate above named". This British-born Bishop

was a Capuchin from Cork, who in 1825 went out as a missionary to British Guiana and became the first resident priest of Georgetown. He was consecrated Bishop of Leros, *i. p. i.*, and succeeded Dr. Clancy, also a Cork man, and ruled the Vicariate for fourteen years, till he retired in 1858.

Finally, on February 17, 1845, the Holy See erected Canara and North Malabar into a separate Vicariate, with Monsignor Bernadin of St. Agnes, a Neopolitan Carmelite, as its first Pro-Vicar Apostolic, as the establishment of the new Vicariate was not a definitive measure. Before going to Verapoly for consecration, Monsignor Bernadin addressed a letter to Archbishop da Silva Torres, of Goa, notifying him of his appointment and requesting him to respect the decision of the Holy See by ceasing to claim jurisdiction in the new Vicariate. To this letter no answer was received, whereupon a distinguished layman addressed another letter to His Grace making the same request. An answer was vouchsafed to this letter, through the Archbishop's Secretary, a few sentences from which show the position he took in defence of the Padroado:—"His Excellency can admit no other law for his jurisdiction save the Bulls wherewith His Holiness confirmed him. This new castle raised by the imposture and ambition of the Propagandists on the basis of a Brief contrary to the Bulls falls to the ground, since the Holy Father is still to be considered as a man who is guided by good sense or some principles of Gospel morality. This has been satisfactorily proved by the publications which have been printed and continue to be printed here. I have the honor to send you some of them that you may set your conscience to rights and free yourself once for all from the bad faith of the Propagandists . . . . . I will say no more for the present. The sanctity of the Sovereign Pontiff and the justice of the British Government will put an end to the evils and the violence in that part of the Diocese of Goa."

The new Vicar Apostolic labored hard to improve the state of religion in his jurisdiction. He prescribed the Carmelite calendar for the priests of his Vicariate, and arranged the holidays of obligation and the days of fasting and abstinence according to the usage which obtained in Goa up to 1888. He established a Seminary for priests and an English school, which he entrusted to the care of Mr. John Edward Fitzgerald, an Irishman, and Monsieur Dupret, a Frenchman. Rosario Church,

Mangalore, was fixed upon as the Cathedral. The recalcitrant Goanese priests in the Vicariate who rejected his jurisdiction were formally excommunicated. In 1852 his health became unsatisfactory and he set out for Rome, where he was appointed Vicar Apostolic of Quillon, but he died in the Eternal City in the following year on March 13th, and was buried in the Carmelite Convent of Our Lady of Victory on Monte Cavallo.

A year later, on March 15, 1853, Canara was finally separated from Verapoly, and the Carmelite Father Michael Antony of St. Luis Gonzaga, Vicar General of the Vicar Apostolic of Bombay, was appointed to rule the Vicariate. An account of his long and troublous incumbency of seventeen years will appear in the concluding instalment of this historical sketch if that is not imposing too much on the hospitality of THE LETTERS.

JOHN MOORE, S. J.

Santa Clara College, California, *July 1905.*

THE EDWARD CREIGHTON INSTITUTE.

The readers of THE WOODSTOCK LETTERS may remember that in the issue of May 1904 there was an article on "John A. Creighton, Founder. What the Creighton Family have done for Creighton University," in which the donations of Count Creighton and his family were briefly summarized. The article stated that Mr. Creighton's gifts in one form or another approached very closely to three quarters of a million dollars.

The latest benefaction of Count John A. Creighton to the University is the Edward Creighton Institute, situated on Fourteenth Street, Omaha, opposite the City Hall and within a minute's walk of the county buildings. The building receives its name in memory of the original founder of Creighton College, the brother of the great benefactor of Creighton University. The new structure is a substantial four story and basement cream-pressed brick building, having a sixty-six feet frontage and being one hundred and twenty-six feet deep.

This latest addition to the fine group of buildings which constitute the Creighton University will cost when completely furnished and equipped $110,000. It is

designed to be the home of three colleges, namely those of law, dentistry, and pharmacy.

Formerly the department of law had its quarters in the medical College on Davenport Street, but as both the Colleges of medicine and law, were constantly increasing in the number of students, it was recognized that for the convenience of each it would soon be necessary for the College of Law to find a home of its own. The noble Count Creighton came to the rescue, as he has done so many times before in building up the University which bears his name.

The Dental College occupies the third and fourth stories of the new building, and is probably the most completely equipped college of its kind in the United States. The operating room, or "infirmary" on the fourth floor, is furnished with twenty New Model Wekerson dental chairs which are triumphs of scientific mechanism. In close proximity to each chair is a switchboard which regulates the distribution of gas, water and electricity. Provision has been made for the installing of other chairs as they will become needed. Near this "infirmary" are the anæsthetic and extraction rooms which contain the most modern appliances for producing anæsthesia, and with apparatus for the use of chloroform, somnoform, nitrous oxide, and ether.

The prosthetic and operative technic rooms are equipped with gas, compressed air, and a filing block for each worker. A dark room contains a large reflectoscope and compound projective microscope for the projection on a screen of opaque materials in natural colors. Another room is set apart for clinical porcelain work, where the student is instructed and practiced in composition, fusing points, and in the manipulation of different porcelain bodies and enamels used in dentistry. Here instruction is given in cavity preparation, and the mixing of colors to blend with the shade of teeth to be restored. In this room the student is taught where and why to place porcelain crowns and bridges, as well as the making of continuous gum caves. Dissecting is taught to the dental students in the Medical College and by the medical faculty in whose hands are the scientific and laboratory work. The chemical and metallurgical department has 1400 feet space on the the third floor with table room for sixty students. There are also histological, pathological, bacteriological and embryological departments. The surgical clinical room is furnished with opera chairs on raised tiers.

The new home of the College of Law occupies the second floor of the Edward Creighton Institute. In the front centre room is situated the law library containing ten thousand volumes and jointly owned by the Douglas County Bar Association and the University Law College. Flanking the library on the south is a handsomely furnished reading room for the convenience of the Bar Association. A corresponding room on the north side of the library is set apart as a reading room for the Law College students. Both these rooms are fitted up with rich black oak furniture.

In the centre of this floor is a large lounging and smoking room for the students. Here is also the Registrar's office. Letters, and shelves, are provided for the convenience of the students. In the rear of this large room and beyond the reach of the noise of the traffic of the street are the three lecture and recitation rooms, one large one on the south side and two smaller ones on the north side of the corridor. At the end of this corridor is the handsomely furnished Law Faculty room, from which doors lead to the various lecture rooms.

The College of Pharmacy is the latest addition to the group of colleges composing the Creighton University. It has been in successful operation for four years as a separate institution, but was, this year, absorbed by the University. This college occupies the lowest floor of the Edward Creighton Institute. It does not require as much space as the other colleges in the building, because the study of botany, physics, chemistry and the laboratory work of the junior year is done in the splendidly equipped laboratories of the Dental College on the third floor. The studies in quantitative analysis, pharmacy, materia medica, and the manufacture of chemicals from crude material by the members of the senior year are accomplished on the ground floor which contains a pharmaceutical laboratory to accommodate sixty students. A corresponding room to this is the general class room, which contains the dean's office.

On the third floor of the Edward Creighton Institute there is a large and elegantly carpeted and furnished hall intended for the use of the Knights of Columbus and other Catholic organizations. The centre of the ground floor contains the heating apparatus, and in the rear of this is a fair sized assembly hall, taking in basement and first floor suitable for scientific conventions, and entertainments. Banquets can also be held here, as there are several small rooms on one side of the hall which

may easily be converted into kitchen and store rooms. Should the occasion arise they may be utilized as committee rooms. The floors of these smaller rooms are higher than that of the hall and they can be utilized as private boxes for a concert or any similar entertainment as they have glass partitions which can be raised. The hall contains an extensible stage so that it is adaptable to any number of performers.

J. E. Copus, S. J.

THE CHRISTIAN BROTHERS AND THE EXERCISES OF ST. IGNATIUS.

Twenty years ago this summer (1905), our Fathers were asked by the then Brother Visitor of the New York District of the Christian Brothers, to give a thirty days retreat to the Community, in compliance with a recent decree of their Twenty-Fifth General Chapter, held in 1882. This chapter which was presided over by Rev. Brother Irlide, the eleventh Superior General of the Congregation (1875–1884), enacted that, hereafter, all the Brothers who were to make their perpetual vows, should previously have made the entire Exercises of St. Ignatius. "To be admitted to perpetual vows", according to their rule (ch. XVII. Rule 5) the Brothers should have been eight years in the Institute, should have made triennial vows, and have renewed them at least two years consecutively."

The comment of Armand Ravelet, [1] the biographer of the Founder of the Christian Brothers, St. John Baptist de La Salle, on this act of Rev. Irlide, is worthy of special mention. "Another diadem on this Brother's crown, and a measure which has greatly aided in giving a new religious impulse to the Congregation, was the introduction of the Exercises of St. Ignatius, during thirty days, for all the professed Brothers of the Instiute, and for those on the eve of making their profession" (p. 330).

In the United States, the Superiors of the Congregation were the first to comply with the new law, then,

(1) Life of St. John Baptist de La Salle. Poussielgue, 15 Rue Cassette, Paris, 1890.

the other Brothers, according to Seniority, who had already taken their perpetual vows. Now, the retreat is usually given to those who are preparing for their final vows. Those, however, who wish to make the Exercises a second time, may do so after a lapse of ten years from their first great retreat.

From its very foundation, the Institute of the Brothers of the Christian Schools has had a deep affection, and great reverence, for the Exercises of our Holy Father. In their *Manual of Piety*, which was compiled by Rev. Brother Irlide, we find the following remarkable words from their Holy Founder: "St. Ignatius, Founder of the Society of Jesus, was inspired by God to introduce this practice, and the great fruit it has produced has caused it to be used generally throughout the Church. By this means, God has attracted so many souls to Himself; and by this means, have been produced those marvellous effects of his grace so conspicuous in all whom he conducted by this way. We should hope that if we follow it, He will, in like manner, assist us, and bestow upon us his abundant graces" (p. 326). The Brother then goes on to say; "It is therefore to the Exercises of St. Ignatius that our first Brothers were wont to have recourse each year, under the presidency and direction of St. John Baptist de La Salle, to strengthen themselves in the spirit of faith, zeal, piety, regularity, and the other virtues proper to their state." (p. 327).

For the past two years Ours have been giving all the retreats to the Brothers: the thirty days, which was always given, since its adoption by the Brothers; the twenty days, in preparation for the first vows; and the annual retreats for the other members of the Institute. A few details, therefore, of the knowledge which the Brothers possess, of the Exercises, may be of some interest to the readers of the WOODSTOCK LETTERS.

In their *Manual of Piety*, (pp. 325–339), which is the *Vade Mecum* of the Brothers, they have a very good summary of the Annotations; a brief explanation of the title of the Exercises, the Rules for the Election, the Additions, the Rules of Temperance, both these latter under the heading "General Observations"; the Aim of the various weeks, with 'Particular Rule' for each. All these are given, as the compiler says, because "the Exercises have produced more fruit in proportion as the method has been more exactly followed, and the thoughts and expressions of the author have been more thoroughly grasped and duly weighed." Ours will recognize, in

those words of Rev. Brother Irlide, the ideas expressed by Very Rev. Father Roothaan, in his Encyclical on the study of the Exercises. In addition to all this, we find in the same Manual (pp. 105–107), comparative Synopses of the methods of meditation of St. Ignatius and St. John Baptist de La Salle, "to show", as the Brother says, "that the rules and counsels given by St. John Baptist de La Salle, are in perfect accord with the method of St. Ignatius. The principal differences in terminology are pointed out, as they present themselves." The Brothers are also taught the method of contemplation, and of the application of the senses, according to the Exercises. A *Circular Letter* was also addressed by this Brother Superior General to the Superiors who would have charge of the long retreat, telling them how greatly they ought to esteem the Exercises, and how they should insist on the perfect fulfilment of all that would be laid down by the Father who conducted the retreat. He also gave them minute instructions how they also could help along the good work, by their talks to the Brothers.

The veneration which the Holy Founder of the Christian Brothers had for St. Ignatius is also manifested in the Rules of the Brothers, and in the Collection of short Treatises, written by the Saint, which is given to every Brother, for his constant study. Our Rules of Modesty are given, almost verbatim, in Chapter twenty-three of the Rules of the Brothers; while, in the Collection of short Treatises, the Brothers are reminded, twice, (2) to observe "the five points of the Examen, prescribed by St. Ignatius." Again, among the subjects for conversation during recreation, St. Ignatius and St. Francis Xavier are named as having "been remarkable for the spirit of mortification, and zeal for the salvation of their neighbor." (no. 7)

It is, certainly, very gratifying to one of Ours to see all these expressions of esteem both for Our Holy Father, St. Ignatius, and for his master-work, the Exercises. It is only one of the many proofs of his widespread influence in the foundation and development of the religious institutes which have been established since his time. The Brothers of the Christian Schools do all in their power to be filled with the spirit of the Exercises, as is evident from the various leaflets given to the Exercitants during the time of the retreats. On the very

(2) Under the heading "The Examen", and "The Examination of Conscience and Confession."

opening day, a leaflet containing an abridged method of the Examen, and the matter of the same, according to the Annotations and Additions, together with the Anima Christi, the "Sume et Suscipe," the preparatory prayers of The First Exercises, is given to each Brother. After every meditation, they receive one, according to the subject-matter of that particular exercise. From this they make their quarter of an hour's review. These leaflets are a translation of a French Commentary on the Exercises.

All Ours who have dealt with the Brothers, during the time of their various retreats, know how much they appreciate the efforts made in their behalf. The slightest allusion made to the virtues and spirit of their Holy Founder, especially when the Father weaves into his medition, or conference, as the case may be, their Rules, or the treatises of the Saint, is gratefully acknowledged, and even commented on, by them. Their life is indeed, a very hard one. The natural man finds very little in their Institute to gratify his cravings. Frequently, they are obliged to entrust themselves to the direction of those who know very little about religious life, and care less for it, hence their retreats mean so much for them. They have most pleasant recollections of the very excellent work done by all the Fathers who have given their retreats in the past.

A word in conclusion about their spiritual reading. During the time of retreat, St. John Baptist de La Salle prescribes the public reading of Father Rodriguez, 'on the obedience of Rule', 'The Vows', and "Fraternal Charity", (chapter XXXVI. of the Rules); he also prescribes the public reading of the treatises on the vows for the Feast of Easter, Trinity Sunday, and Corpus Christi, and the Feasts of Devotion, in case the Superior does not give a Conference. (Chapter XXXV. of the Rules).

A Missionary.

A MONTH IN NORTH CAROLINA.

A Letter From Father O'Rourke.

REV. AND DEAR FATHER,
P. C.

You were kind enough to suggest that an account of my month's work in North Carolina would prove of interest to Ours; so it is with great pleasure I send Your Reverence the following lines. Before, however, speaking of my own experience, let me state briefly the object of my visit to Raleigh, or to be more exact, to Nazareth—three miles west of that city.

Father Thomas Price, a saintly and zealous priest laboring for years on the North Carolina missions, has, after a long experience, realized how impossible it is to support parish priests to attend to the wants of the Catholics scattered up and down the State. In only a few isolated towns are there Catholics in sufficient number to support a resident Pastor. Such towns are Wilmington, Charlotte, Newton Grove and a few others. Even in Raleigh—the Capital of the State—the maintenance of a priest is rather precarious, as there are in all only two hundred Catholics among the twenty-thousand inhabitants in Raleigh and its immediate vicinity. In Durham, where there is a thriving population of twenty-five thousand, employed mostly in cotton mills and in the manufacture of tobacco, the Catholics number only sixty. The total Catholic population of the whole State does not exceed, if it reaches, four thousand. Many of these Catholics live in country districts, far removed from the church, others are converts especially in need of instruction and encouragement, and yet under the present condition of things they can see a priest only at rare intervals. The problem which has occupied Father Price's attention and appealed to his zealous charity, is to secure priests to attend to the spiritual wants of this scattered and needy flock, and when secured, to educate, train, and support them in the self-sacrificing life on the missions.

A long experience and years of toil in this desolate vineyard has brought home to Father Price the conviction that none but really apostolic men will live content and persevere in the hard labor of that neglected

field. Men with an eye to ease and comfort, who are not eager to labor hard and endure privations of body and disappointment of spirit, who are not willing to spend themselves without hope of earthly remuneration, who are not satisfied to plant with no expectations of seeing the ripe harvest in their day—such as these are not of "that seed which will bring salvation to that abandoned Israel."

Father Price has solved the problem of securing the kind of laborers he desires for the work, or at least he has made a good start. Through the zeal and energy of priests in the North, mainly in New York and Brooklyn, he has collected together eighteen young men eager to devote their lives to the exercises of the ministry in North Carolina. These have made studies enough to enter the Seminary at once and would be received upon Father Price's recommendation. He, however, is unwilling to undertake the expense of their education in the Seminary, until he has put them through a year's noviceship; during which time, their vocation will be tested, and they will be trained in the practice of those virtues which will stand them in good stead later on, in their work in the ministry. They are also frequently exercised in catechetical work and exercises of zeal, so that they may from personal experience realize the hardships incident to their future career. After this year of probation and formation, if they are willing and eager to devote themselves to the life, they then will bind themselves by promise to do so, and Father Price will undertake to send them to the Seminary and pay their way while there. When they have completed their studies and are ordained they will return to Nazareth in North Carolina. Nazareth is the novitiate of the young students and will also be the headquarters of the future priests. Here they will live in community when not engaged in missionary excursions, and hither they will return from their labor for rest of both body and mind and for that spiritual strengthening which such workers will from time to time need and always welcome.

But how, it may naturally be asked, is the support of so large a community to be assured, especially if it be remembered that in addition to the eighteen students and four priests which now constitute his household, he has undertaken the support of forty orphans and five Sisters of Mercy who have charge of the orphans? The maintenance of the orphanage we can rule out of court at once, as it is connected with an Industrial School which

is not only selfsupporting, but pays for the bread and butter of the orphans. There is also a large farm of three hundred acres which yields at least a small profit, besides providing most of the vegetables in use in the establishment. The principal sources of revenue, however, are two—one is the generosity of Father Price's friends among the clergy from Boston to Maryland, and the second is the no insignificant profit which accrues from the publication of a small Catholic magazine called "Truth".

Periodically Father Price with his slouch and battered hat, his faded coat and well worn shoes, his face tanned by the heat of North Carolina and his hands hardened by toil, appears in the North among his friends who are legion, and asks for a collection for his missions. The pulpits are thrown open to him and so are the purses, and after a month or six weeks he goes back with much more than enough to keep the wolf from the door for a long time. Another source of revenue is a constant supply of intentions for himself and for his brother priests. Finally his little magazine "Truth" yields him a harvest not only of souls but also of shekels. "Truth" is intended mainly for non-Catholic readers, though it is not without its uses among Catholics also, especially in districts where these are coming into daily contact with Protestants. The publication is in size and form somewhat after the style of the "Ave Maria" and consists of two parts; one section being devoted to simple explanations of our doctrines and devotions, the other to a "Question-box". This part of the magazine is by far the more popular and has aroused considerable attention and comment. Father Price is constantly receiving letters containing questions with regard to the Church and her practices, which give an opportunity to get an explanation of Catholic teaching into quarters that would otherwise be inaccessible. Up to date many prejudices have been dissipated, objections refuted, the truth clearly and tactfully stated, misrepresentations corrected, conversions wrought, and much good accomplished. The magazine is widely read and subscribed for by both Catholics and Protestants and has to-day a subscription list of seventeen thousand. The revenue from this source is obviously not so slight, and of course through the magazine Nazareth and its work are becoming known, and generous benefactors are testifying their appreciation by donations, which though singly not large, in the aggregate are no inconsiderable help.

But what has been accomplished so far in this desolate field of North Carolina? Passing over the actual toil involved in attending the Catholics scattered over an area of more than five hundred miles, Nazareth and its fine brick church have been built and its orphanage and Industrial School founded, and over three hundred acres of good land purchased. Moreover, six small wooden churches, called shacks, have been erected and around these Catholics in small numbers have collected. In these shacks missions are given to non-Catholics and their prejudices are lessened and some converts made, and the doctrines of the Church get a hearing before an audience which could not otherwise be reached. Then "Truth" has been established, circulated, improved and rendered popular in families and districts where before it seemed impossible for a Catholic periodical to find even admission, much less readers and subscribers. Finally, the prospect now for the education and support of a sufficient supply of young men to carry on and increase this work, is growing brighter day by day, and those interested in the undertaking look with consolation to the near future, when the young men filled with a spirit of self-sacrifice and zeal, and ordained for their arduous missions, will begin to reap a rich harvest from the seed sown with such toil and suffering.

After these general remarks, the object of my visit and sojourn of a month at Nazareth will be readily understood. The lines upon which Father Price wishes his young men formed, the customs he desires introduced, the practices adopted, the spirit inculcated are as much as possible to be those of our Society. To use his own words, "I want the Apostolate Company (such is the name of his community) to be to the Bishop of the diocese, what the Society of Jesus glories in being to the Holy Father for the Church". He is sanguine that if our methods of training are followed out and adhered to, if his young men are formed on the "Exercises", that the results will be more satisfactory and his men will be better equipped with the needed zeal, and self-sacrifice for this arduous mission. With this aim in view he applied for one of Ours to give the month of the "Exercises" to his Novices.

I left New York at 3 P. M. on August 2d by the Old Dominion Line and reached Old Point Comfort the next day at 10 A. M. After Mass Father Fallon, the Pastor, showed me every attention and kindness, but this will be no surprise to any who have ever met him and know

what a warm welcome awaits Ours at his hands. As my train on the Seaboard Air Line was to leave at 8.40 P. M. I crossed over to Portsmouth and called on Father Brady, the Pastor, and took tea with him. He is now an old man and has been toiling in Portsmouth for thirty-seven years. At supper looking up at me he said rather musing to himself, "So you are going down to Father Price at Nazareth for a month? Well, Father, if you love real poverty, if you will be satisfied with hard, heavy corn bread, with, if possible, a still harder bed, with the absence of almost every creature comfort, then your stay at Nazareth will be a pleasant one. If you are not prepared for this and even more, you will have a tough time". Whether the good old Father detected any particular unfitness in me I can't say, but I told him that I had from Father Price a fairly accurate idea of the life, and that if Father Price could be happy not only under but because of such hardships for a life time, I'd be made of poor stuff if I couldn't at least buckle to for a month, especially as my stay there might be so important for the young men. Promptly at 8.40 we puffed out from the station in Portsmouth and after a long, slow and weary night's ride at 3.30 A. M. pulled into the depot at Raleigh. One of the students met me and leading me to a rather rickety-looking buggy drawn by a large white mule, we started at a brisk pace which our steed kept up for twenty minutes when we found ourselves at Nazareth. I at once prepared to say Mass as none of the Community were yet astir, and afterwards, as I had not slept during the night, lay down for a few hours rest. My first evidence of Father Price's poverty appeared while vesting for Mass. I at once recognized the vestments as a set which I had given him years ago at Frederick, and my wonder grew when I was informed that he had given orders that the best set should be put out in my honor. After two hours rest and breakfast I looked over the house and place in the company of Father Price. The novitiate is a four story brick building about 40 by 60 ft. with no pretension to any particular style of architecture. The first floor consists of two large rooms, one serving for the refectory, the other for the work offices of "Truth". At the entrance is a small vestibule whence runs a flight of stairs to the second story. Here are located the Novices' common-room, library, room of the Superior and two apartments for guests, one of which was assigned me. The third floor

is divided into a chapel and rooms for the Fathers, while the upper story is used exclusively for a dormitory. The building, furniture and appointments are poor almost to excess. There is no plaster on the walls or ceiling and the joists, beams and rafters are entirely exposed. The floor is laid of twelve inch boards and through the crack of those in my room I could see into the office of "Truth" below, while to secure privacy in my apartment I had to stuff with paper at least half a dozen holes in the boards of the partitions from which the knots had dropped out. There are no toilet rooms, and a rough shed of a most primitive character about fifty yards from the house serves the purpose in winter and summer. There are no bath rooms of any description either within the house or on the premises. The six or eight Seminarians, noble fellows from Dunwoodie, who spent the summer here giving missions to the non-Catholics, rendered desperate by the heat, improvised a rather novel and ingenious bath room. Some friend having presented an organ to the Community, the box in which the instrument came enabled the young men to construct their bath house. The labor involved in the construction was light enough. A curtain tacked over the opening of the box gave the required privacy. A hose passed through a hole in the top of the box, and a man at the pump to which the other end of the hose was attached furnished the water supply. These young men from Dunwoodie receive every encouragement to spend part of their vacation on these missions, and His Grace, the Archbishop of New York, told me himself that he was anxious to foster in his young men the virtue of zeal and accustom them to endure personal discomforts and to foster the practice of mortification, that he willingly pays their fare to and from North Carolina every summer and considers the money most profitably expended.

It is scarcely necessary for me to enter into the edifying details as to the manner in which poverty is practised in the Community. Suffice to say that the food, though abundant and healthy, is coarse and with little variety. Wine, beer, soup, dessert or delicacies of any kind are never furnished. There are no table-cloths, no chairs, but instead benches of the simplest construction. The accommodations in the common-room and dormitory are reduced to a minimum and are of the most primitive character.

Father Price, I need hardly say, is the life and soul

of the Community. He sets the pace in the spiritual life and it is a pretty rapid one, but in his prudence and charity he does not force weaker ones to keep up with him. During my stay in his house I had of course many conversations with him and many opportunities of observing his life. He certainly seems to ring true under every test by which we can detect a man of God. I can say without any violation of confidence that his life is one of hard grinding toil and continual mortification, not merely the mortification which is necessarily inseparable from the life because of the climate, the work, the poverty, but of that self-imposed mortification which shows the man of great supernatural courage—the man who long after passions have been subjected to reason and disordered inclinations subdued, takes up and continues these holy follies, because he yearns to be like his suffering Master. One illustration will show the man. His room, in which he manages the whole correspondence of "Truth", no slight task, is not larger than the room of a scholastic at Woodstock. Here he toils all day long and from 1 P. M. to 6 the sun is blazing in the window and against the thin partition, yet his energy never seems to flag; clothed in his heavy black cassock he doesn't allow himself the comfort of even an ordinary chair, but sits all day upon a box as he works away at his many duties. No interruption disturbs him, no failure discourages him, no intrusion ruffles the calmness of his soul, or lessens the kindness, gentleness and courtesy of his manner. Such is Father Price in his daily life. Little wonder then with such a model before their eyes, that the young men are filled with a love of their vocation, a spirit of enthusiasm for this life and work.

The "Exercises" began on August 4th the evening of the day of my arrival and lasted till the 29th the day of my departure. There was no least detail or recommendation of our Holy Father which Father Price was not eager to have taught to and practised by his young men. Four meditations and one conference were given every day and the "Exercises" explained and applied to their lives with the same exactness that is usual in giving the "Exercises" to our own Novices. In concert with Father Price a Custom-book was drawn up, explained and its practice inaugurated. The main outline of their order of time is based upon that followed by our Novices, save that a little more time is given the young men to review their studies and advance in them. Their after-

noon distribution of time allows them more lee-way for the teaching of catechism and minor exercises of zeal, than is usually permitted to our young men. At times the young men will accompany one of the Fathers on the non-Catholic missions, as they have often done in the past. Occasionally they remain at the "shacks" for the better part of the week instructing the children. As no food is furnished them by the people, they take along and cook their own provisions, and at night wrapping themselves in a thin blanket sleep upon the hard floor. Needless to say that the fidelity and generosity of young men of such mould was, during the month of the "Exercises", most consoling and edifying. Their conduct was very much like that of our own Novices, and was characterized by a similar fervor and earnestness joined to great openness and generosity. On the whole the young men were most satisfactory, and Father Price was good enough to say that the change in his students was most consoling, though not surprising as he expected such results from the influence of the "Exercises". The ordinary routine of a month's retreat offers little for amplification, and one day followed another with its spiritual duties and obligations fulfilled with great fidelity, notwithstanding frequent intervals of prolonged and almost prostrating heat.

Let me draw this already too long letter to a close by the short history of one of Father Price's most flourishing congregations. About thirty miles from Nazareth is a little town or village called Newton Grove. There is here now a congregation of some three hundred and fifty Catholics, all converts, and a very successful parochial school. Father Irwin, a member of the Apostolate Company, is its energetic and zealous Pastor. The story of the growth of the mustard-seed, in this apparently barren soil, into a tree of no slight proportions for this locality, is both edifying and interesting. Some thirty years ago, Dr. Monk, a physician prominent at Newton Grove and a man of social standing in the district, came across a copy of the New York Herald, in which was a sermon on the Church by His Eminence Cardinal McCloskey. After its perusal Dr. Monk was convinced that if what the Cardinal said was true, then the Catholic Church was the Church of Christ. Haunted for some time by this idea—or better by this grace—and knowing no priest to whom he could have recourse, he recollected that there was a Catholic Church at Wilmington, N. C. Thither then he wrote addressing his letter

"to any Catholic priest at Wilmington, N. C." The present Cardinal at Baltimore was the Vicar-Apostolic of North Carolina with his residence at Wilmington. The letter with Dr. Monk's unusual address was put into His Eminence's mail. In this note Dr. Monk had asked the privilege of an interview. The Doctor was invited to visit the then Vicar-Apostolic and after sufficient instruction both the Doctor and his wife were received into the Church.

Directly the news of his conversion reached Newton Grove, the Protestants took alarm and determined to settle with the newly-made Papist, who had disgraced their town. At once the Doctor and his wife were ostracized and excluded entirely from all social intercourse by his former friends, his lucrative practice fell away and he was reduced to some straights to support his then young and growing family. The first time the priest visited Newton Grove, it was with considerable difficulty that the more coolheaded men of the town succeeded in protecting him from the violence of the mob. Dr. Monk and his wife were, however, made of more sterling stuff than their neighbors gave them credit for. They clung fast to their religion for which they had already made such sacrifices. The light of the faith taught them to value the pearl beyond price which by the grace of God was in their keeping. Clinging then courageously to their recently accepted belief and remaining steadfast to its teachings, they verified little by little the truth of Our Lord's promise, "Seek first the Kingdom of Heaven and all else shall be added unto you". Gradually the ill-feeling to him and his family subsided, prejudices waned, and he was slowly recognized by his friends, once more he was received into the social life of his little town, and his practice became more lucrative than ever. Soon the visits of the priest were tolerated, then welcomed, and to-day there is at Newton Grove a flourishing congregation of three hundred and fifty converts and a Catholic school. Every member of the little parish is a convert to the Church.

Just another word and I shall draw this long letter to a close. A serious obstacle to the conversion of North Carolina, at least in the country districts—and most of the State might be so called—is the wholesale spread of anti-Catholic literature, if the intellectual food furnished can be called such. Books of the character of "The Scarlet Woman", "Maria Monk", "Revelations from Converts," "Secrets of the Confessional," "Slattery's

Lectures", "Chiniquy's Disclosures", and others of like stripe are being sold daily and scattered broadcast through the farming localities by unscrupulous agents, who are zealous in the work of dissemination, not from any hatred of the Church, but simply because it is an occupation which pays. "Truth" by its question-box and wide circulation is doing much to undeceive these poor people and to enlighten them as to the true nature of the Church and her doctrines. Father Price's non-Catholic missions are also a large asset in this good cause, and will become more so when that zealous man has more priests at his disposal in the coming years.

Finally it will be of interest to say a word about Father Price's experience with and views on the negro.

At the opening of his career he made many sacrifices of time and money for the conversion of the negro. These at the start came in a steady stream to church and chapel and in just as steady a stream flowed back to the Baptists and Methodists. After a time it was evident that the negroes could not be kept unless the whites came and remained. But the whites would not come with the negro, would not associate with him in the same church. Time and again when non-Catholic missions were held for the white people, and the negro was admitted, the whites immediately left the church and refused to attend the lectures. The only means of getting a hearing for the truths of faith from the white people of North Carolina is to exclude the Blacks. The antipathy towards the negro and the race-feeling is so strong and so deeply imbedded in North Carolinians, that separate missions are a necessity if any permanent results are to be obtained. Experience has shown that negro conversion lacks stability, as long as the white man has not embraced the same faith; as long as he remains aloof and does not become a member of the Church, the colored man will sooner or later follow his example and reject his adopted creed. As a consequence while not neglecting the negro, Father Price is devoting most of his efforts, money, and energy, to reclaiming the white population. This once assured, this once accomplished, the negro's conversion will offer little difficulty and its permanency will be much more assured. On the queston of colored priests, Father Price maintains that they will be obnoxious to the white people and will by no means be acceptable to the Blacks,

who always look up with more respect to the white minister than to the minister of dusky hue.

Faithfully yours in Xt.

J. H. O'ROURKE, S. J.

P. S. Since writing the above, Nazareth—the Apostolic College established by Father Price—has been burnt to the ground and Father Price and his Community left without a home. The following letter gives an account of this sad calamity to the Church in North Carolina. When the flames were raging fiercely and all had apparently escaped from the building, it was discovered that two working lads could not be accounted for—at once Br. Wallace with great efforts and by the aid of the buttress and rope dangling from the dormitory window succeeded in reaching their room, but before he could return the descent was cut off and they ascended to the roof from which the terrible leap, spoken of in the letter was taken.

Nazareth, N. C. *Oct. 31, 1905.*

DEAR FATHER O'ROURKE,

I am sending you a paper containing an account of the terrible disaster which Our Lord has permitted to fall upon us. Since the paper was published, Glavish, our servant boy, has died from the injuries received in his fearful leap from the roof. Buffaloe's life—the other servant boy—hangs in the balance from the injuries caused by a similar jump, and Br. Wallace is thank God, improving. The building and all its contents have been utterly destroyed. In two minutes more every member of the Community would have been burned alive. I had only time to seize my trousers and jump from the third story to the kitchen roof. I helped young Killworthy the crippled boy down at the same place and then rushed into the second floor to save dear Doctor Lamb. Once in the building I ran towards the front to get to his room, but was beaten back by the flames. I tried again but found it impossible to withstand the fierce heat and my hair was singed in the effort. No human courage could face the flames. On rushing to the outside to see what could be done I found to my relief that the Doctor was safe. I shall never forget the awful position of those three boys with the flames all about them on the roof and I powerless to assist them. I gave them absolution before they took the awful leap and picked up their mangled and apparently lifeless bodies after they had jumped. Everything is gone. I have to-day hardly a book except one part of a breviary which I had left at one of the Mission "shacks."

It is next to impossible to collect the more than 15,000 addresses and accounts of "Truth," from every portion of the United States. Every book and document connected with my work has perished except the "Thesausus Spiritualis" which was in another place, by accident almost, at the time. All your hard work during the warm summer has also been consumed in the flames and I am more inconsolable over this than I can well tell you. Can I not now get your Novices' custom-book? There are two books which I must get—one "De Instituto Societatis," the other "Spiritus Societatis Jesu"—I had completed and finished my rule, based as you know on the Constitutions of St. Ignatius, and this has perished. After your departure some few left not wanting anything higher than the ordinary secular priest life. But the others stood firm and our Lord was adding to their number and they were deeply in earnest in their generous preparation. Now, thank God! even in our great loss all are contented. I can still hold out, lodging them for the present in the little tenant house which I am fitting out for them; my quarters will be in the sacristy of the Church.

I will rebuild at once, using as many as possible of the bricks from the old building. I am sure you can induce your uncle to send me a plan, both you and he will be willing to do this charity for the work. I want the building to be only two stories high with three distinct divisions, one for priests, another for novices and a third for students. You know our needs so well that I leave all details to your experience.

I have no fears for the future. Thank God! I confide in no human or earthly thing. He has been pleased to sweep away the work of years—the work was His—He could do with it as he pleased. I am confident that God and our Blessed Mother began and upheld this work and I am equally trustful they will see it through to the end. Let me hear from your Reverence as soon as possible.

Yours with much affection,
THOMAS F. PRICE.

SODALITY NOTES.

THE RULES.

It may be of interest to Ours to have at hand the decrees that concern the Rules of the Sodalities of our Lady.

Pope Gregory XIII., in the Bull "Omnipotentis Dei," Dec. 5, 1584, gave our Father General power to make "all laws, constitutions and decrees" "for the prosperous conduct, government and direction of Sodalities" and to examine and approve such as might be made by others deputed by him: power also "as often as would seem to him good according to differences of Sodalities or of circumstances or any other, to change, correct, modify and reform the Rules, or to make entirely new ones."

The Sovereign Pontiff also adds: "And we decree that such laws, constitutions and decrees, after they have been published, changed, corrected, modified, reformed and made, ought to be inviolably observed by all the said Sodalists." (Institute—Bullarium, 1886–1891. 104.)

Rules were written for the First Primary Sodality of the Roman College and approved by Fr. General. These Rules were then adopted by other college Sodalities, apparently with the same approval. There is at Woodstock an excellently bound little volume dated Douay, 1739, in which is such a set of Rules. The title is "Leges Communes Congregationum B. Mariæ V."

The Leges Communes are 14 in number.—Rule 1 is a preamble, on devotion to Our Lady.—Rule 2 gives the names of the officers and urges respect for them—Rule 3 prescribes General Confession before admission, and regulates the frequency of Confession and Communion; the officers being required to go more frequently—Rule 4 advises each Sodalist to have a fixed Confessor, a Jesuit—Rules 5 and 6 sets forth the Exercises of the weekly meeting—Rule 7 prescribes the hearing of Mass daily, and the reception of Holy Communion together, a quarter of an hour being assigned for thanksgiving—Rule 8 gives the morning and evening prayers, strongly

recommends more frequent Confession and Communion than is ordinary for Catholics, and proposes other exercises of piety and zeal—Rule 9 urges regularity in attendance at meetings—Rule 10 is about expenses—Rule 11 treats of sickness and death—Rule 12 arranges for a Sodalist that goes to a place where there is another Sodality—Rule 13 urges fraternal union—Rule 14 prescribes the reading of the Rules.

These Rules are substantially the same as are found in Manuals of our day. In English, there are a good many different translations, none, as far as is clear, approved by Fr. General—unless the phrase "approved by the proper Superiors" means that in the Georgetown Manual of Our Lady Immaculate.

In a St. Louis Manual of 1887 is contained a translation of Latin Rules which were approved by Fr. Beckx in a decree prefixed at p. 10. This decree has no date and is in English only. It approves "by the authority vested in" the Fr. General the "Rules of the Sodalities of the Blessed Virgin Mary as written by Father Joseph Marianus Parthenius, a Priest of our Society." The purpose of Fr. Beckx in allowing the publication of these Rules and approving them is "that uniformity may be established, as far as is possible, in all Sodalities."

Here, then, we have authentic Rules for Our Lady's Sodalities everywhere. If this decree of Fr. Beckx is taken in conjunction with the words quoted above from Gregory XIII., bidding Sodalists observe such rules as the Fr. General should approve, there is an obligation of following Fr. Parthenius' Rules everywhere—of course, not under pain of any sin and of course unless a Sodality gets special rules approved for itself.

But there seems to have been some difficulty as to the matter, or some irregularities to correct, for about the year 1887 Fr. Anderledy published a document in which among other things he regulated the Rules of Sodalities, laying down the outlines. A second (corrected) edition of this document was published later.

The title of the document (second edition) is—"Instructio de Congregationibus B. Mariæ Virginis Rite

Instituendis." We give the sections that contain the Rules.

STATUTA GENERALIA.

1. *De Fine.*

Congregationes B. Mariæ Virginis id sibi imprimis proponunt, ut in sociorum animis eximiam quandam erga B. V. Mariam devotionem excitent et foveant, quo speciali tantæ Matris protectione muniti tum vitam pie christianeque instituant, tum mortem aliquando feliciter obeant.

Hinc Benedictus XIV. in sua Bulla "Gloriosæ Dominæ," de Congregationibus juvenum studiosorum imprimis loquens, "Christiana, inquit, ubique juventus SSmæ Dei Genitricis obsequiis et famulatui specialiter mancipata, sub illius propemodum disciplina, quæ Mater est pulchræ dilectionis et timoris et agnitionis, ad christianæ perfectionis fastigium eniti et ad æternæ salutis metam contendere" docetur.

2. *Exercitia sodalium communia.*

Statuta die et hora, ut plurimum semel in hebdomada, conveniunt, ut præsidis adhortatione, lectione librorum devotorum, precibus atque canticis communibus, piis meditationibus aliisve religionis exercitiis in se devotionem erga beatissimam Virginem ac pietatem promoveant.

In eundem finem quotannis semel exercitiis spiritualibus per aliquot dies vacent; sæpius, imprimis diebus B. Mariæ Virgini sacris, universi simul sacra Communione se reficiant; sex dies Dominicos continuos more solito honori S. Aloysii consecrent.

3. *Opera bona sodalibus commendanda.*

Eo etiam, quod pleraque eorum indulgentiis sint ditata: 1. ut singulis diebus Patronam suam particularibus precibus salutent—in Prima Primaria sodales mane et vespere ter Ave Maria recitare jubentur—: 2. si commode possunt, quotidie rosarium B. Virginis vel ejus officium vel aliquam saltem eorum partem persolvant; 3. vespere conscientiæ examen instituant; 4. aliquid temporis meditandis rebus divinis vel libris piis legendis tribuant; 5. quotidie, si possunt, sanctissimo Missæ Sacrificio intersint; 6. semel saltem in mense ad Pœnitentiæ et Eucharistiæ Sacramenta accedant; 7. semel vel bis in anno Confessionem generalem instituant; 8.

omnia quæ ad Ecclesiæ et religionis incrementum atque defensionem faciunt, sedulo promoveant; 9. a fide vel a virtutis christianæ tramite aberratos exemplo et institutione ad salutis viam reducere satagant; 10. misericordiæ operibus, idque maxime erga sodales infirmos diligenter vacent; 11. mortuos vero sodales ad sepulchrum deducant et peculiaribus precibus Deo commendent; 12. denique non iis solum virtutibus acquirendis insistant quibus nemo christianus carere potest, sed etiam socios suos pietate, puritate, humilitate, modestia, diligentia atque industria in status sui officiis obeundis antecellere studeant."

These Rules might be summed up thus: 1. the sodalists are to be *very devout to Our Lady*, and 2. they are to aim at a Catholic life *higher and better than ordinary people* lead. We may add to this summary a third division clearly implied in the second—3. A Sodality is therefore an *exclusive body and not every one can be admitted.*

THE SAINTS OF THE SODALITY

The following canonized Saints belonged to the Sodality. They are given in the order of their feast days. The authority is also stated for the assertion that they were Sodalists.

Jan. 29.—St. Francis de Sales—(Drive, Marie Immaculée, 1904. 357: Hamon, Life, 1883. 1. 38)
Apr. 24.—St. Fidelis of Sigmaringen—(Drive, 357)
May 11.—St. Francis Hieronymo—(Drive, 357)
May 23.—St. John Baptist de Rossi—(Drive, 357: Life, Translated by Lady Herbert, 1891. 84)
June 16.—St. John Francis Regis—(Life, Cros, 1894. 42)
June 21.—St. Aloysius Gonzaga—(Drive, 357)
July 18.—St. Camillus of Lellis—(Drive, 357)
July 24.—St. Francis Solano—(Drive, 357)
Aug. 2.—St. Alphonsus Liguori—(Drive, 357)
Aug. 13.—St. John Berchmans—(Drive, 357: Vanderspeeten, Life, 1865. 36)
Sept. 9.—St. Peter Claver—(Drive, 357: Sola, Life, 1888. 53)
Oct. 30.—St. Alphonsus Rodriguez—(Drive, 357)
Nov. 4.—St. Charles Borromeo—(Drive, 357)
Nov. 13.—St. Stanislas Kostka—(Drive, 357; Goldie, Life, 1893. 26)

Nov. 26.—St. Leonard of Port Maurice—(Drive, 357; Life of St. John Baptist de Rossi, Translated by Lady Herbert, 1891. 88)

Dec. 9.—St. Peter Fourier—(Petits Bollandistes, 8. 138.)

AGGREGATION.

There are many Sodalities in this country that are not aggregated to the First Primary of the Roman College. The consequence is, they are without the Indulgences and Privileges that might be theirs. Would it not be an act of charity to advise the Directors to get their Sodalities aggregated? The process is very simple and inexpensive.

ELDER MULLAN, S. J.

THE CENTENARY OF THE REESTABLISHMENT OF THE SOCIETY IN OUR COUNTRY.

1805–1905.

THE CELEBRATION AT GEORGETOWN.

At the very beginning of the year Father Provincial sent the following circular to the houses of the Province :—

NEW YORK, JANUARY 1, 1905.

REV. FATHERS AND DEAR BROTHERS IN CHRIST,

P. X.

This year, 1905, is the Centenary of the reestablishment of the Society of Jesus in the United States of America.

In May, 1805, the scattered Ex-Jesuits of Maryland and Pennsylvania assembled at St. Thomas Manor, Md. to take formal action upon the glad tidings, that now, at length, they were permitted to unite themselves again to their beloved Society then existing in Russia. In June 1805, Father Robert Molyneux was appointed the first Superior; on the Sunday, within the octave of the Assumption of the Blessed Virgin, Aug. 18, 1805, at the end of a retreat made at Georgetown College, Father Robert Molyneux and several other Fathers renewed their simple vows, and thus the Society of Jesus may be said to have resumed on that

day its Corporate Existence in this Country. It is therefore clearly fitting that our Province should during this year offer to our good God some substantial token and proof of our heartfelt gratitude for this blessed favor bestowed upon our Country, upon ourselves and upon the Society of Jesus itself. After deliberation with the Consultors of the Province is has seemed to me wise and proper to determine upon the following points, which I wish to be observed by all:

1. Each Month of this year, let each Rector and Local Superior personally say one Mass of thanksgiving (1st intention) in the name of his Community and in the domestic Chapel; let all the other Fathers make a Memento in their Masses on the same day for the same intention and let all, who are not priests, say the beads once and offer one of their Communions during that month for the like intention. I request that when it is possible, the Mass of the Immaculate Conception of the Blessed Virgin, the Patronal Feast of our Country, be chosen as the Mass of thanksgiving and that the prayer "Pro Gratiarum Actione" be added when the Rubrics allow;

2. In each of the three months of May, June and August, I desire that a Triduum of Benedictions be celebrated in the Chapel of each College and Residence and that during each Benediction the Act of Consecration of the Society of Jesus to the Sacred Heart be read; moreover on the third night of each Triduum, let also the "Te Deum" be said or sung.

It is needless to add, Dear Fathers and Brothers, that this Centenary year ought to be for us all the occasion and motive for renewed fervor and progress in the spirit and love of our glorious and holy vocation. Let each prove by his works how great is the measure of his loyal devotion to Jesus Christ and to the Society of Jesus. A painstaking fidelity to common life and community duties; stricter observance of all our rules and customs; more earnest efforts to safeguard our religious poverty in all its details; a fuller, more generous and more constant obedience; an untiring zeal to cherish, spread and perfect in all minds and hearts the abounding charity of God—such, Dear Fathers and Brothers, are some of the many worthy and acceptable manifestations of our gratitude, which will go up before the good God in an odor of sweetness and will bring down upon our Province in return a rich increase of Divine graces and blessings. I commend myself to the prayers of all.

Your Servant in Christ,

THOMAS J. GANNON, S. J.
Provincial.

In accordance with this letter in all the houses of the Province the centenary was brought to our minds each month of the year and especially during May, June and

August when the Triduum of Benedictions was celebrated. As was especially fitting Georgetown solemnized the Centenary by a special celebration. The Sunday within the octave of the Assumption, the day that Father Molyneux and his companions renewed their vows, was chosen. It fell this year on the twentieth of August. Georgetown endeavored to add special solemnity to the day, as the history of those early days of the restoration is more closely bound up with her own history than with any other house of the Province. It was within her walls that many a deliberation was held by those first Fathers of the Society renascent; while it was beneath the shadow of her walls that Father Robert Molyneux made his Solemn Vows of Profession.

Father Provincial celebrated the Solemn High Mass at Holy Trinity, at which the Community was present, while Father Rector officiated as deacon, and Father Mulvaney as subdeacon. The sermon of the day was delivered by Father Macksey. He compared the solemnity of to-day's celebration to the keeping of the Pasch in the Old Law. But this was not the customary annual day of thanksgiving on the part of the Society for its delivery from oblivion, but a special day to commemorate the one-hundredth anniversary of the restoration, in Maryland in the year 1805. After glancing briefly at the work done throughout Europe by the companions of Ignatius from the first day of their corporate existence in the Church of God, up to the Suppression in 1773, Father Macksey pictured the dismay and desolation that filled the soul of every Jesuit when the death-blow fell upon their order. Suddenly, owing to the machinations and intrigues of corrupt courts, and to the hatred of the wicked for God's Church, the Society of Jesus ceased to exist, crushed by that same authority that had raised it from nothingness.

Bitter, indeed, was the trial, and grievous to the Sons of Loyola; yet, martyrs to obedience, they bent their wills in humble submission to the authority of Christ vested in the person of his Vicar upon earth, Clement XIV. And so it came about, by divine permission, that thousands of Jesuits, laboring in every country throughout the length and breadth of Europe, from the shores of the North Sea to the Caspian; in England, Scotland, Ireland, France, Spain and part of Russia; in Asia, too, and across the Atlantic on the shores of South America and elsewhere,—that all these men, everyone of whom had left home or country for the cause of God, were

suddenly cast adrift without any bond of a central authority to unite them in their work; cast apart after years of corporate existence, compelled to seek their livelihood as best they might,—truly a dreadful cataclysm, and the hand of the Lord was heavy upon them.

The first rift in the clouds came to the Jesuits in Maryland some years later, in the form of news, that, owing to the refusal of the Empress Catharine of Russia to allow the decree of Suppression promulgation in her dominions, the Society still continued to exist in White Russia. Ardently wishing to re-enlist in her ranks, these Maryland pioneers wrote to Russia begging to be allowed to affiliate themselves with the Society then existing.

After consulting Pius VII., Father General Gruber wrote to America conceeding the long-looked-for permission. (Cf. LETTERS, Vol. 15 1886.)

On May 9, therefore, in the year of grace 1805, Archbishop Carroll summoned the Fathers to St. Thomas' Manor, Maryland, and there laid the state of the case before them. And fearing lest any word of his own might bias their judgment, the holy Archbishop told each to consult his individual conscience as to the action he was to take, viz. whether to reenter the Society of White Russia, or to await the possible public restoration throughout the world.

Time was given the five Fathers present to consult with God in prayer. They were Fathers John Bolton, Chas. Neale, Baker Brooke, Chas. Sewall and Sylvester Boarman. On the day following all expressed an ardent desire to reunite themselves with the Society in Russia, and the name of Robert Molyneux, famous for his great work of reconstruction, was added to the list.

Owing to difficulties of one kind or other, only Fathers Molyneux, Sewall and Neale renewed their Vows on the Sunday within the octave of the Assumption, and thus began afresh the work of the Society of Jesus in the Mission of America, a work which in the ten decades that have since elapsed has grown and prospered, under God, thanks to the successors of those first Jesuits of the restored Society in Maryland.

Such was the beginning of the Society in Maryland. In conclusion, Father Macksey said, that the living members of the Society had not forgotten the example of their illustrious forefathers, but were emulating their zeal and courage; nor would they shirk any labor, however great, by which a single soul might

be redeemed to Christ; in nothing would they prove disloyal to the men who were the bondslaves of God's people, for in our day of trial the Lord God Israel remembered us, and with a mighty hand hath brought us forth from the house of bondage, out of the darkness of Egypt, and our hope is in the Lord.

In the evening the Community at Georgetown gave an Academy in honor of the occasion. The programme was as follows:—

Selection, piano . . . . . Father Sarasola
Address . . . . . Mr. J. Cassidy
Vocal Selection . . . . . Mr. H. Gaynor
Latin Poem . . . . . Mr. E. Moran
Selection, piano . . . . . Mr. Fremgen
English Poem . . . . . Mr. Fenwick

Society Hymn

Address by Father Provincial.

OUR COLLEGE AT AUGUSTA, GEORGIA.

A Letter from Mr. J. M. Salter, S. J.

SACRED HEART COLLEGE,
AUGUSTA, GEORGIA,
December 9, 1905

REV. AND DEAR FATHER,
P. C.

In answer to your request for an account of our College at Augusta I send you the following sketch.

The Jesuits have been in charge of the Sacred Heart parish since 1874, but only in 1900, after the completion of the new Church, was a college opened. Our original grounds run through from Ellis to Greene Sts., a distance of 240 ft., and have a frontage of 243 ft. About two years ago Father Wilkinson, our present Rector, purchased the two adjoining lots each sixty feet wide and together extending from Ellis to Greene Sts. This year again he purchased sixty-two feet more on Greene St. A house, a store and eight acres of land in Summerville, just outside the city limits, were left us a year and a half ago by Miss Anne Woods.

The college building was formerly the church, a plain but substantial two-story brick structure. There are seven class-rooms and a Vice-president's office on the second floor, and two class-rooms and an Exhibition Hall below. Four of these class-rooms are 20 x 18 ft. with two large windows on one side, and three transoms opening on the corridor on the other. The other three class-rooms are 30 x 18 ft. and have three windows and three transoms. The two class-rooms below are like the smaller ones upstairs.

Almost adjoining the college building stands what is known as the C. L. A. Hall, built by the parish and formerly used for a library and gymnasium. The upper floor has been converted into a physical cabinet, science class-room, and music hall. The gymnasium affords a sheltered recreation hall and has a fine hand-ball alley.

In 1900 Father O'Shanahan, then Superior of the Augusta residence, began the college under the school charter granted by the county courts. In 1902 Father Wilkinson, our present Rector obtained the charter of a college, and Very Rev. Father General raised it to the dignity of a college of the Society.

The first year the highest class was Third Grammar, or as it is called Third Academic; a class has been added each year, so now the course is complete, and next June will witness not only the first graduating exercises of the college, but the first conferring of the Baccalaureate in the City of Augusta.

The need of a college here can be seen from the large number of young Catholics who are clerks, bookkeepers, &c., and who in another city would not think of leaving college for several years. Many Catholics cannot understand the advantage of a full college education. This is very natural, for many parents had no more than a business education, and they think and say, "What was good enough for us is good enough for our children." This accounts for the falling off in numbers after Third Academic. Those who intend going to another college or to specialize in engineering, electrical or civil, do not leave till after First Academic or Belles-Lettres. Those who leave from Third Academic or after it, go to work. We have therefore a threefold end to accomplish: in the first place to raise the ambition of many whose talents warrant them to aim higher than a clerkship or a bookkeeper's desk; secondly, to make those desiring to be engineers &c., realize that a liberal education is the very best foundation for their specialty: thirdly, to make

non-Catholics especially, appreciate the fact that our diploma is of as much intrinsic worth as that of one of our State Universities.

Both Catholics and non-Catholics are coming more and more to appreciate the work done by the college. We have drawn many Protestants of high families from public schools and from "The Academy," an institution of high social standing. This Academy is founded and supported by the County, and is 120 years old. Generations and generations of Catholics and non-Catholics have received their primary education there. So the best families of the city, those who can best appreciate an education, are fondly associated with it. This is a strong link to snap, but it is snapping. Our numbers are increasing each year, and a very large percentage of the students (between forty and fifty) are non-Catholics, and come to us because "they want to learn."

But we have not a perfectly smooth road. Augusta is a Protestant city. Among the whites alone the Protestants are seven to one. The A. P. A., though a thing of the past in other parts of the country, are present and active here. True they are not numerous among the better class of Protestants, but they have a large vote among the factory hands, and are a political body to be reckoned with. Their leaders rule in the city offices because they can command the votes. Only last year two public schools taught by the Sisters of Mercy were closed. The pretext was economy, but the real reason was bigotry, as the character of the movers made evident.

A few days ago the A. P. A. organ, an evening sheet, contained a leading editorial on "The need of a College in Augusta." Our existence was entirely ignored. A prominent Catholic gentleman made a modest but firm protest in the form of an invitation to the editor to visit the college and see for himself. The invitation was accepted, the editor was shown around the college, and entertained a considerable time in the Science class-room. His paper contained the next day a highly flattering account of what he had seen, and acknowledged that Augusta now had a fully equipped college.

Not only this editor, but all who visited our physical cabinet have expressed themselves highly pleased. Considerable expense has been incurred to make this as complete as possible. The instruments are from Arthur Hall of Boston and the Central Scientific Co. of Chicago. Father Ruhlmann, the professor, has employed his skill to great advantage in making the laboratory as

convenient as can be desired. The equipment compares favorably with that of any of our colleges. So this classroom is a substantial argument to prove to visitors that we have a college and give a college course.

Besides the superior education afforded by our system, another cause has contributed to bring the college into high standing. This is the yearly exhibition. At the end of each scholastic year the students of the college present a drama in the city theatre. No other institution of learning here has ever attempted such an undertaking. These presentations have always been well attended, and the boys by good acting, have done much to impress the people with a favorable idea of our work.

The first year, Father Cummings, the Moderator of the Dramatic Academy, presented "Elmer." The success of this exhibition showed what could be done for the college by means of plays. "Caswallon" was given the second year. The splendid acting of several leading characters made it a success in spite of unavoidable difficulties. Father Cummings became seriously ill, and when Father Sherry replaced him only three weeks remained before Commencement Day. The next year Father Guyol exhibited the comic talent of the students, and in this field too they showed much ability.

The last two years the plays were religious, and it is a remarkable fact that these religious plays have been highly appreciated even by Protestants. The first of these "The Soldiers of the Cross," was written by Father Kenny. It is founded on "Fabiola." The role of Pancratius was played by a non-Catholic, as was that of several minor characters, yet the audience found nothing incongruous. They were absorbed with the characters and the theme of the drama and did not judge by modern customs. All the Christian salutations were used, and even frequent repetition of the Sacred Name but added solemnity and awakened respect, so devout was the utterance.

The "Telemachus" given last year, was considerably changed from Mr. McCarthy's able play, to suit the character of our best actors. Telemachus and Prudentius were both non-Catholics. The result was the same as before. The boys threw themselves into their parts and held the audience from the start to finish. Prudentius was a graduate from the "Academy" who came to us. Some of his old companions, learning that he had a leading part in the play, came to the theatre to see him "make a fool of himself," but they had to acknow-

ledge that a year at the college had greatly improved his histrionic ability if it had done nothing else.

Here is another incident to the point. About a year ago a lady who had a son at the "Academy" wished to send him to us for a special training in elocution. She was politely informed that he would get the elocution if he came to college, not otherwise. This boy is now one of our students.

From the comparatively small number of our larger boys the selection of a play is a problem that can only be solved by much labor and modification. This year our drama will be given at the middle of the school year, about February the 1st. The title is "For Motherland or The Little Swordsman." It is a dramatisation by Father Kenny of Sienkiewicz's Polish romance, "The Deluge." Here the religious element has been largely eliminated as the romance relates the struggle of the Lutheran and Calvinist Swedes against the Catholic Poles, and makes devotion to the Blessed Virgin and her shrine at Chenstohova, the rock of Salvation for Poland. In the play patriotism is the theme, as the title indicates.

Another advertisement for the college is the Brass Band. This was organized by Father Cummings in the fall of 1901. Father Ruhlmann and then Father Oberholzer, succeeded him. At present Father Ruhlmann is again in charge. The band is a prominent feature in the entertainments given by the students at the end of each session, and in the monthly class exhibitions, and it has often appeared in public parades. Several of the band members are among the best performers in the city, and last St. Patrick's Day a band master was unable to muster a band because he could not have our boys, on whom he depends for such occasions. He even proposed that the College Band rent him two of its players.

Trusting, dear Father, that this account will prove of interest to some of your readers.

I am yours sincerely in Christ,

J. M. SALTER, S. J.

OUR MISSIONARIES TO THE PHILIPPINES.

I. OUR LATEST MISSIONARIES EN ROUTE.

On August 25th last Father Finegan and Father Lynch, who had been assigned to the Philippines in the annual status, left New York for their new field of labors. At San Francisco they were joined by a Father and two scholastics of the Missouri Province who had been appointed for the same mission. These were Father James P. Monaghan, who had just finished his tertianship at Manresa, Spain, and Mr. Christopher A. Reilly and Mr. James R. O'Neill, who had just completed their Philosophy at St. Louis. The three Fathers and two scholastics embarked on the Pacific steamship "China" on September 6th, with a hundred cabin passengers, twenty-seven being missionaries—one of whom was a Methodist Bishop—with their wives and their children. With the exception of the first day the three Fathers were able to celebrate holy Mass every day during the voyage. On Sundays Mass was said in the saloon and sermons were preached by Father Lynch and Father Monaghan which were much appreciated. Indeed every seat in the saloon was taken and a number stood up near the door. The Captain, too, was considerate of the missionaries, for they crossed the 180th meridian at about midnight Saturday, which meant that Sunday should drop out from their calendar. But the Captain kept Sunday and dropped Monday. Father Lynch became known to all on board as a paragon of learning, and the Bishop's brother-in-law styled him the walking encyclopædia, while the secretary of the German embassy at Tokio, who was on board, said Father Lynch was one of the few persons who had a correct idea of affairs in Japan. He and his wife are both Catholics. Father Monaghan made a large number of friends and received many congratulations for his sermon, which was indeed worth listening to. It was remarked by some how vastly superior it was to the Methodist Bishop's talk which took place later in the morning. Our missionaries reached Honolulu on September 12th, and spent a day there and were entertained hospitably by the Fathers of the Sacred Heart.

We continue the narration in their own words, culled from different letters. "We visited the Cathedral and the two schools. In the Sisters' school there we found Japanese, Chinese, Portuguese, Hawaians, and Americans of diverse cast. The school of the Brothers of Mary, was however, the greatest surprise to us. The Brothers were all from the States, three of them from Baltimore, fine men every one of them. They received us most cordially; if we had been of their own body they could not have been kinder to us. They have a school of six hundred boys and it has a much higher reputation than the other schools of the city. They have up-to-date class rooms, magnificent relief maps, a fine hall with opera chairs brought from Chicago, a fine stage with scenery, electric switch board, etc. Their ascetory, where they were assembled at spiritual reading when we arrived, is superior to most of such rooms. It was here they served us with Spanish wine; they were disappointed because we could not stay for supper. We met in the evening a New Yorker, called Mr. Irving, at the Cathedral club house who assured us that there was much bigotry in Honolulu; the Protestants own the press and other things besides. They have a magnificent church, called Union Central, so tempered as to accomodate all the sects. He told us that immense good was done by the mission given in Honolulu by Fathers McGevney and Boarman in 1901, an account of which you will recollect appeared in "the Letters" at that time (Vol. xxxi. page 57). He left us under the impression that he would like to see American Fathers in that city as the Sacred Heart Fathers are from Belgium and devote themselves in great measure to the natives. We left Honolulu the following day. The days on the ocean we passed in studying Spanish, watching the flying fish, writing letters, reading, etc. Of course we had Mass every day and we recited Litanies after dinner, though some of us wondered who the "fratribus nostris absentibus" were for whom we prayed. We reached Yokohama on September 24th and after paying a visit to the resident priest went by rail to Tokio to pay our respects to the Archbishop, a venerable old man, who received us kindly. We then rickshawed to the college of the Marist Brothers. They have a large establishment, of about 600 boys, most of them pagans. Brother Walter, an American, took us to see a few things in the city. Mr. Walter, as he is called, has been in Japan seven or eight years. He was once stationed at Baltimore. He teaches in the Imperial

University. We went by trolley to Ueno Park which we found crowded, for it was equinoctial day. Our guide then took us to an adjoining temple. Here was a pitiable sight. The place was crowded. There was a large shrine directly in front of the entrance and in front of it was a huge money box about twelve by six or eight feet and four feet high with a sort of slanting grating across it. The idolaters cast a coin into the box and pray. The coin first, for without it the prayers would be useless. The coin is often cast from a distance for there was a crowd of fifty or more in front of the shrine, and there was no danger of missing the box. Then the worshipper clapped his hands together to call the god's attention, clasped his hands devoutly before his breast and bowed his head. Some knelt and even bent their heads to the ground, repeatedly clapping their hands. There was a number of shrines about the rooms, one has a wooden idol the features of which were almost rubbed away. When a person has a pain in any part of his body, he rubs the corresponding part of the statue and then his own affected part. Bonzes were telling women their fortunes, servants of the Bonzes were selling charms of various sorts. The Bonzes, so Mr. Walter told us, spend the day back of the large shrine playing chess and drinking tea."

After stopping a day at Kobe whence they went by trolley to Osaka, our travellers reached Nagasaki on Friday afternoon September 29th, the feast of St. Michael, Patron of Japan. To their great delight there was a Marist Father at the dock to meet them. He had heard that they were on the way and had kindly come to greet them and bring them to the college. He was Rector of the establishment, where they have some three hundred or more boys, a small proportion of them being Christians. There are about 25 boarders, a scholasticate, a novitiate and a preparatory novitiate. One of the Fathers writes: "The Father first took us to the Hill of Martyrs, and our visit there was a pilgrimage. Much as we had anticipated our visit to this spot, the realization of it was beyond our hopes. We felt more like praying than talking as we walked up the hundred or more broad stone steps that were trodden by the martyrs of three hundred years ago. We came to the spot where tradition says Blessed Charles Spinola was burned. It is marked by a stone column about eight feet high, inscribed with Japanese characters of an idolatrous nature I was told. It is sad to see upon this sacred spot the signs of paganism, for

there is a small temple on the hill, and I saw tiny candles burning in one of the houses in honor of household deities. Near the spot where Blessed Spinola is said to have been martyred is the place where the twenty-six saints were put to death. They are not sure of the exact spot, but the Father brought us to the two places almost adjoining, in one of which it is the most probable they suffered martyrdom. We stayed some time on the spot, where the Father thought the martyrdom had taken place. It was a long piece of level land on the hill-side overlooking the harbor. The view is indeed beautiful. On either side of the narrow harbor are high hills and the hill of martyrdom stretches high above the place of execution. It was easy for the imagination to picture the scene we read of in the history of the Japanese missions,—how the crosses stood, the victims looking out on the sea, and the great crowd of spectators gathered on the hill-side. We returned in silence from the sacred place feeling that it was worth while leaving our own country for the privilege of visiting this hallowed ground.

From the hill-side you get a view of the village inhabited by Christians. They have just put up a magnificent church which will be the cathedral. These were the people who kept the Faith for two hundred and fifty years without the ministry of a priest. When the priests returned in 1867 to Japan they showed them the statue of our Lady they had kept. Unfortunately, all did not submit to the Church and there is a section of them still existing, who follow a kind of Catholic ritual. Returning to the college we paid a visit to the church of our Lady of Martyrs where we met a Japanese priest. The church would have been an honor to any of our large cities. The decorations are chaste and rich; there are no pews, and matting is spread down the middle aisle. The Japanese matting is of fine texture, and as it is heavily padded it is softer to the foot, than the best of our carpets. A Japanese had come in for a visit and he knelt devoutly at the end of the church, while near the sanctuary knelt a venerable old man with snow white beard, erect and motionless. The Father went over to him and asked him to come into the sacristy. There was a gentle smile and a look of great peace on the old man's countenance. He bowed low and said to us, "Cæcus sum." He was a descendant of those who had kept the Faith during long centuries. In 1865, when the persecution broke out again, he had been put in

prison for the Faith. Later he had taught school for the Fathers, and having become blind he spends his remaining days in prayer before the tabernacle. He spoke a little Latin, but no English.

The Father Superior showed us around the college. In the kitchen there was a Japanese Brother who did the cooking. In one room we met eight or ten young men at their books, they were Marist Brothers, all Japanese. In the probation hall there were twenty-six young Japanese passing through their five years of probation, preparatory to the novitiate. How the good Marists can accomplish all these things with their slender allowance is wonderful. Living, however, is cheap, each probationer costing only about $3.50 a month.

In the study hall we met besides Japanese, a Corean, a Chinese, a Russian, and an English lad named Teddie Bennett. The good Father then brought us to dinner and to entertain us there was a giant of a brother from the States called Brother Antony. He had taught at several of the Marist schools in Baltimore. Brother Antony is in the imperial service as he teaches in the military academy. Before the war began he instructed the Japanese officers in English, French, and German. He said that the Japanese were thrown back twenty years by the war, so much has it impoverished the country. Father Rector and Brother Antony conducted us to the wharf where a sampan was engaged to take us to the steamer. Our ship sailed at day break Saturday, September 30th, and four days later, Wednesday, October 4th we entered Manila Bay.

It was just four weeks from the day we left San Francisco. There are no docking facilities at Manila, so we had to go ashore in a boat. We were not long in making out a launch approaching us in which were Father Thompkins, Father McGeary, Mr. Brown—an English scholastic—and Brother Torrent. We were soon aboard her and steamed off for shore, the launch being for our private use. The house carriages were in waiting and we were driven to our church, where the Father Superior, the Father Rector and many of the community met us at the church door. All the electric lights were turned on, the altar was illuminated, and we walked within the sanctuary where the Te Deum was sung and Benediction of the Blessed Sacrament was given. During recreation we went into the boy's refectory where we were received as heartily—with mighty hand-clapping—as though we were old friends.

We were home at once in a community whose kindness could not be surpassed. The 260 boarders and 140 half-boarders gave us a most enthusiastic welcome, and on Sunday honored us with a more formal reception, which included some very pretty literary exercises.

As we were going along Nozaleda St. next day, an impulsive American stopped his little trap and called out to Father McGeary that he had heard a priest had come from New York and he wanted to see him. This was Mr. Egan, superintendant of schools, whom Father Lynch had been asked particularly to see. In a minute we were back in New York. Coming back from the Observatory in the evening we met the Apostolic Delegate driving along the Luneta in the usual evening procession of the carriages. The coachman stopped at Father Thompkins' call and we got out and kissed the Delegate's hand. He was most gracious saying that he could have no greater consolation than to hear of the arrival of five Jesuits. These he said were quite a match for the fifty or more Protestant missionaries, who, we told him, were our shipmates.

On Thursday we went to the villa of St. Anna, four miles away. This quiet, old fashioned house was more than once in the fire zone during the late war. It was held successively by the Spanish, Filipinos, and Americans. One slender palm had been shot through by a shell, and traces of bullets were numerous. All the martial occupants had respected the place, and even a little picture of St. Ignatius, hanging in the passage at the entrance, remains intact. The Filipinos threw a chain across the stream to hinder the advance of the American gunboats, and the trenches of both belligerents extended for miles across the fields. We walked over the now famous little bridge of a sluggish stream near which the Nebraskan sentinel shot the Filipino lieutenant who refused to halt. This is said to have been the immediate occasion of the war with Aguinaldo. During the dinner at the Villa, Father Superior made a graceful little speech of welcome, and congratulated the one (Father Lynch) who had already been appointed to the missions of Mindanao.

That same evening we went to a reception given to Governor Wright, who is about to leave the Islands. We met General Smith, who has charge of the department of schools, Mr. Barrows, his general superintendent, Commissioner Dean Worcester, Mr. Thomas Francis Meagher, and others—all most willing to make friends. We were much gratified to find here how well

known and much liked is Father Thompkins; he was acquainted with everybody.

The next day Father Mir invited us to the seminary for dinner. His youthful charges were rather primitive looking in their simple blue and white cassock, which they wear for play and study. Walking through the streets in double line, dressed in black cassock trimmed with blue, they present a fine appearance. We also called on Archbishop Harty, and the Apostolic Delegate, Archbishop Agius, who received us most cordially. Here again Father Thompkin's popularity was manifest. Archbishop Harty spoke of him as his coadjutor and held him up to us as an example. The Delegate was even warmer, if possible, in his praise of Father Thompkins. This good Father has it seems been doing everything. His teaching in the college was one of the smallest parts of his labors. He attended the prison, St. Paul's Hospital, the military and civic hospitals, the leper and cholera cases, had a number of English speaking people under instruction for baptism, etc. Archbishop Agius expressed his joy at our coming and begged us to make known by every means in our power the pitiable spiritual needs of the Philippine Islands. He spoke most impressively and certainly drew a sad picture of the state of affairs. Bishop Rooker, he said, had 150 parishes without priests; if he had 300 priests and 300 nuns he could place them at once. "Write, write, write," he added, "make known by every means in your power the needs of the Islands."

On Friday we were entertained at dinner at the Observatory and on Sunday, as related above, we were given a reception by the students. We have all received our appointments. Father Lynch has been sent to Mindanao. He is to stop at Cebu with Bishop Hendricks. Father Thompkins goes to Vigan, to the college opened there this year. Mr. Reilly was sent to the Observatory, Fathers Finegan, Monaghan and Mr. O'Neill are at the Ateneo, Manila. They began to teach on the Monday after their arrival, and are instructing over 500 Filipinos in the intricacies of English. They are also learning Spanish which is a necessity. There are some 1200 boys in the college, many had to be refused for lack of room. One Father has 148 in his class."

From later letters we learn that Father Monaghan and Father Finegan preached during Advent on alternate Sundays in the Cathedral, where they are trying to get

together a congregation of Americans. They gave in November a mission to the soldiers at Fort McKinley and each has a number of converts under instruction. Father Monaghan is confessor in our church and Father Finegan in the Cathedral, which is but a square and a half from the Ateneo. Besides this Father Monaghan visits five hospitals and the Bilibid prison where there are 3500 inmates. Father Finegan sang his first solemn Mass in the Islands at the Leper Hospital of San Lazaro on October 15 and the following Sunday took part in the procession there when the Apostolic Delegate officiated. He found it the strangest procession he had ever seen. The lepers marched in their gayest dresses, men, women, and children, each with lighted candles. Two small statues, one of the Madonna and another of San Lazaro were borne on the shoulders of half a dozen men. There was also a string band, but their music was drowned by the noise of a larger brass band. Half a dozen sisters (St. Paul de Chartres) walked in front of the Delegate, who was in cope and mitre carrying his crosier, giving his blessing right and left. The procession wended through the grounds and then through the leper hospital and out of the dingy dormitories, then to the chapel, where a vigorous sermon was preached in Tagalo by a native priest. As they drove home in the Delegate's carriage, his Grace said : "And all this is due to Father Thompkins. Somehow or other this place was neglected until he re-discovered it." All had been Catholics, but the Protestant missionaries came along with money and lies and taught the lepers what the missionaries termed "the religion of Jesus," condemned the worship of images, etc., with the result that Father Thompkins when he got to the place found about twenty Catholics out of 250 lepers, now there are not twenty Protestants left, and Father Monaghan, who is the American chaplain there, does not expect that even that number will be left by Christmas. As a consequence of the Protestant invasion the lepers have become better Catholics than before, since they have had the occasion to learn and to give a reason for the faith that is in them.

II. THE TAFT PARTY AT MANILA.

Whilst our new Missionaries were en route Secretary Taft and his party were visiting the Philippines as the following letter from Father Thompkins shows.

ATENEO DE MANILA,
August 31, 1905.

The "Taft Party" has come to our Islands, has seen all it could see and left us at 11 o'clock this morning.

The party reached Manila on August 5 and after the reception in the City Hall, I met Mr. Bourke Cockran. He expressed great pleasure on seeing me and said he had intended to visit the Fathers that afternoon. He kept his promise and reached the college about six o'clock. Father Rector received him and with Father McGeary and Mr. Brown from the Observatory, we spent a pleasant half hour. He remarked on his departure that he felt perfectly at home with the Jesuits in any part of the world. He had letters of introduction he said from Father McKinnon, of New York, and Father Meyer in Rome, but he had no need to use them.

On Sunday morning he attended the Sodalists' Mass in our church, sitting with the sodalists and wearing the medal. He expressed great admiration at the ceremony. He then visited the Museum, spending the remainder of the morning with us. On his departure Reverend Father Rector invited him to dinner, an invitation which he accepted for the following day. In the afternoon he spent over an hour in the Observatory, where he again expressed his love for the Society.

During dinner on Monday, he spoke enthusiastically of the erection of our college here into a University. With the seminary now under the direction of our Fathers, with the Archbishop's new hospital but a block away, he thinks there would be no difficulty in establishing all the necessary courses. I think His Grace the Archbishop would greatly favor the project.

During the two weeks of the party's visit to Manila, Mr. Cockran was of great assistance to the Bishops in their dealings with Mr. Taft, and returning now to America with a clear knowledge of the situation, will be a great help in matters relating to the Church.

On August 9, the Archbishop gave a banquet in honor of Mr. Taft. The Archbishop, the Apostolic Delegate, Mr. Taft and Mr. Cockran spoke; Mr. Cockran's speech created a sensation.

On August 28 the party returned from its trip to the Southern Islands, and on Tuesday night Mr. Cockran delivered a lecture in the Grand Opera House, in aid of St. Paul's Hospital. The house was crowded and nearly five thousand dollars, gold, realized. At the suggestion of the Archbishop Mr. Cockran arranged a visit on the

part of Mr. Taft to the St. Thomas University, and to the Ateneo.

At nine o'clock therefore on August 29, Mr. Taft accompanied by the Archbishop, Mr. Cockran and several of the Congressmen visited the University, where a reception had been prepared for them, and at ten drove to our college. The Archbishop had suggested a simple reception, so nothing elaborate was prepared.

The hall however had been tastefully decorated, palms and flags affording a striking contrast. As the Secretary of War entered the hall he was enthusiastically applauded, and when he had seated himself the curtain rose, showing a beautiful floral monument, bearing the picture of President Roosevelt and the applause broke forth again.

From a conversation I had later with Mr. Cockran, it was more than evident that he is deeply interested in the missionary work of the Islands. He said, too, that from his observations while here he had come to the conclusion that the work must be done by *Jesuits*, and when he mentioned this conclusion to the Archbishop—during his stay in Manila he lived in the Archbishop's palace,—the Archbishop thoroughly agreed with him, asserting that if he had a hundred Jesuits just now he could use them all.

Mr. Cockran is so much imbued with this idea that I think he will visit our Superiors in America and state his observations here.

We had expected Miss Roosevelt to be present at the reception, but she was delayed at the last moment. Reverend Father Rector had prepared for her as a souvenir a beautiful specimen of the Bird of Paradise.

Meanwhile Manila has had something more serious to think about, cholera has broken out, and we have had about thirty deaths. Two of the first patients were Americans, and I was kneeling at the side of the first one,—a woman—when she died. On Tuesday August 29 I gave the last Sacraments to eighteen, six of whom were dying of pneumonia, and twelve of cholera. This of course was exceptional, and not many cases were reported Wednesday or to-day.

I was very glad to hear of the departure of Fathers Lynch and Finegan for Manila. Would that many more could have accompanied them! When I told the Apostolic Delegate that *five* Jesuits were coming from America, he uttered a hearty "thank God" and gave me a warm embrace. Yesterday he and Bishop Hendricks

visited Rev. Father Superior to try and have some one go to Cebu. Bishop Dougherty of Vigan is begging for American Jesuits for his diocese, and the Bishop of Iloilo, Bishop Rooker, is not silent in this regard. So you see the cry goes forth from all parts of the Philippines to our Brethren in America. May it receive a hearty, generous response!

Kindest regards to all our Fathers and Brothers.

Remember me at the altar,

Your humble brother in Christ,

JOHN J. THOMPKINS, S. J.

III. FATHER THOMPKINS AT VIGAN.

Vigan, October 28, 1905.

I send your Reverence a few lines from Vigan, the scene of my labors at present. Though Vigan numbers 15,000 souls, it bears to Manila the same relation that one of the little New York State towns bears to New York City. As far as I have seen, it shows few signs of American influence. There are about two dozen Americans here, all of them Government officials.

At the urgent request of Bishop Dougherty our Fathers consented to take charge of the College and Seminary. The Bishop hoped thus to destroy the evil influence of the anti-Catholic and practically infidel Ilocano University and he has succeeded to a great extent. We have now 185 boys, of whom fifty are boarders and ten Seminarians, just beginning their studies. Our community numbers six, three priests, one scholastic, and two brothers. Father Torra, the first Superior failed in health and had to return to Manila; we are still awaiting his successor. I have two classes in English and am Operarius.

When we took charge of the College the Sisters of St. Paul de Chartres opened a convent for girls. Their success has surpassed all expectations; they have eighty-five pupils of whom twenty are boarders. Although one of the best if not the best High School in the Islands outside of Manila is in Vigan, all the girls of the best families here attend the Academy in spite of the fact that but two of the Sisters speak English.

I am to establish the League of the Sacred Heart in this convent next Monday. This will mark the introduction of the League into this diocese. I shall also give catechetical instructions twice a week to the pupils.

In the High School there are about two hundred boys

and girls, there are also three or four preparatory schools. In these public schools I have noticed the bad effect of American influence. Vigan is still a religious city; the throngs that crowd the Cathedral on Sundays, their respectful salutations to the priest, their love of devotions prove it, yet I passed through the High School and one of the municipal schools meeting in all three hundred or three hundred and fifty children, and I was saluted by only half a dozen. One or two hands went half way up to the hat but no further. This negative influence of the public schools, that are spreading throughout the Islands, will do more to diminish and even destroy Catholicity here than all the efforts of the most violent protestant ministers. Many of the young boys and girls now understand English and I have arranged with the parish priest of the Cathedral to give them an instruction in English at the seven o'clock Mass on Sundays.

The Cathedral, the Bishop's palace, the Sisters' Convent, our Seminary, the Municipal Court and the Governor's building—all form a parallelogram around a park that in Spanish days was beautiful but now is quite neglected. The Cathedral is two hundred feet long.

Earthquakes are frequent in this vicinity, three rather severe shocks occurred within twenty-four hours after my arrival. The climate here is about the same as at Manila.

I said above that I am Operarius, but there is as yet little work for me. There is no American congregation and there are no hospitals. I hope soon to visit the one small prison. The first Saturday night I was here, some of the boarders asked for the American Father for Confession. I heard about fifteen, half of them in Spanish. A little further study of Spanish will extend the field of my labors. Meanwhile I have begun the study of Ilocano, the dialect spoken in this part of the Islands. It is wonderful how the sound of their own tongue wins these natives. I said "Good morning" to one of them the other day in Ilocano and he nearly lost his breath, he was so surprised. Here (shall we not blush to admit it?) the protestant minister leads the way. My last visit to Bilibid prison in Manila was saddened by the sight of protestant minister, who has made a special study of Tagalo, the Manila native dialect, in order to preach in that tongue, and one of the first things I heard on my arrival here was that another American protestant min-

ister was preaching in Ilocano to the natives of this place. Unless this section of the Islands be soon supplied with priests speaking the native dialects, hundreds, nay thousands, will be lost to the Church.

It is sometimes asked: What is the need of priests in the Islands? What have they to do? I shall answer the question for the diocese of Vigan, premising that when I speak of a parish, I mean generally a whole section of the country. The diocese of Vigan occupies the Northern part of the Archipelago and contains nine Provinces and eleven districts. The Provinces are Ilocos Norte, Ilocos Sur, Abra, Union, Paugasinan, Tarlac, Cagayan, Isabela de Luzon, and Nueva Vizcaya. Three of the districts, Benguet, Lepanto, and Bontoc are about to be formed into a Province. Map 5 of Father Algué's Atlas shows these provinces very well. The latest census that I have at hand, taken in 1897, counts 1,026,270 Christians, 170,630 Igorrotes, 1420 Chinese. The number of infidels to-day is probably much greater. For these million souls there are to-day ninety-five priests. Many of them are old and the Bishop says that in five years the total will in all likelihood be but fifty.

Ilocos Norte is the birthplace of Aglipay and the hotbed of his schism; in 1897 there were 147,107 Christians in the province, for all these thousands there is but only *one* Catholic priest. All the rest are Aglipayan, men who the Bishop fears are without a particle of faith. He has just ordained two priests, and will send one to help the lonely worker in Ilocos Norte.

Ilocos Sur in which Vigan is situated is fairly well supplied with priests, though the Bishop desires four more in this section. The census gave 160,952 Christians as the number in Ilocos Sur, yet a few miles away there are several thousands, who "sit in the darkness" of paganism. In Abra which numbers 40,000 Christians, there are nine parishes without a priest. Union, the adjoining province, numbering 117,339 Christians, is fortunate enough to lack but one. Abra however contains nearly 15,000 Igorrotes and Union 9000.

Paugasinan has 296,500 Christians, the best specimens of the Filipino; there are three parishes in the province without priests. Cagayan with 114,925 Christians and 7000 pagans has twelve vacant parishes. Isabela with 57,000 Christians has eight vacant, while the entire province of Nueva Vizcaya with 17,000 Christians has not a single priest. I think that the second of the priests

just ordained will be sent thither. In the new province Lepanto-Bontoc which numbers 11,000 Christians there is only one priest, nine parishes are vacant. Do not forget that the parishes are extensive sections of the country. The Bishop told me that he had offered this new province to seven religious orders and all had refused to take it.

To make matters worse, there are two Anglican ministers in Bontoc, who go about in cassocks, have Mass (?), ring the Angelus, offer their hands to the people to kiss and follow our customs, deceiving these poor people. When Bishop Dougherty went to these provinces to confirm, these men announced that anyone who was confirmed by the Bishop need not look for their protection any longer. In consequence many absented themselves from Confirmation. The sad, the very sad condition of these Islands becomes more apparent every day and almost tempts a man hopelessly to throw down his hands. But as the Apostolic Delegate said: "If even one soul is saved for whom Christ died, is it not worth it all?"

When we recall the unrest, the insurrection and the revolution that in succession have harmed religion here during the past twenty-five years, when we add even immorality among the clergy and the Aglipayan tendencies of many priests in this diocese and when we consider the present activity of the various sects and the bad influences of the public schools, we may well wonder at the deep foundations on which the religion of these people was built by those who converted them from paganism, since it shines forth so beautifully to-day in the lives of those whom I see around me in Vigan. But even these foundations may be sapped and the cry goes forth from this wasted and still ravaged vineyard of the Lord for priests, I might almost say, for Jesuit priests to repair the damages of the past and to ward off the ruin that threatens them in the future.

JOHN J. THOMPKINS, S. J.

FATHER LYNCH AT CEBU.

Before starting off for Cebu and Mindanao, it was interesting to see the influence of Father Thompkins over the Commissioners of the civil government. Mr. Worcester left all his work to find out how he could get us down to a steamer in quarantine at Mariveles, thirty miles distant, in order to get away more quickly. The officials were singularly obliging. From Mariveles

it took two days to go to Cebu. The boat was a curiosity. We had on board horses, dogs, at least one cock of great fidelity in indicating the hours of night and morn, cats and other things; and of human beings we had also a great variety, including a countryman of mine from Dublin. Although the ship was never intended for human beings, the fare was excellent; and the officers, two of whom came from near the home of St. Ignatius, most respectful and attentive. Each day they fitted up the deck as a chapel, and had as many as possible attend Mass. We had a taste of a tornado on the way; and for a while it looked as if we might follow the one hundred who had gone to the bottom about a week before. At last, historic Mactan seemed like a bar upon our way. Passing near where Magellan was slain, we came in sight of Cebu, the "City of the Holy Name." It is seated by the sea, backed by green hills about 3000 feet high, which vividly recalled some of our West Indian Missions. We landed near the Seminary, which was a Jesuit college more than 300 years ago. Just below is a fort, planned, I believe, by a Jesuit. The Bishop had been unwell, and was staying in a cottage across the harbor. It was a cramped little place, but fairly cool, while the city is said to be the hottest spot in the Philippines. It is now the beginning of the cool season, and the weather is pleasant. Any one who has been in the West Indies knows almost exactly what the climate of these islands is. The city of Cebu is more than 300 years old, and certainly shows it; it seems to have changed but little in all these years. The Cathedral of the Holy Angels, of good proportion interiorly, will soon be rebuilt or repaired. The first episcopal function I witnessed in it was the weekly Confirmation of about 100 souls, mostly infants, according to the Spanish custom. Bishop Hendricks has already confirmed, I believe, since he came here, about 100,000 persons. There are 2,000,000 in his diocese. Sixty parishes are without pastors, and in many cases two large parishes, containing perhaps 24,000 people, are administered by one or two priests. It seems impossible to induce priests or nuns to come. Nuns will be particularly valuable because of the need of schools; yet there are several cities of 20,000 to 30,000 inhabitants which never contained a congregation of religious women. I never yet saw a land of which it could be said so appropriately, "Messis quidem multa est, operarii autem pauci."

REV. FATHER GENERAL'S CONVALESENCE.

A Letter from Father P. J. Chandlery.

ROME, 8 VIA S. NICOLA DA TOLENTINO,
5 December, 1905.

REV. AND DEAR FATHER,
P. C.

In reply to your kind note and inquiry of Nov. 22nd I am happy to inform you that Rev. Father General, in spite of some pain in the right shoulder, is keeping wonderfully well, he says Mass every day, follows community life in everything, has resumed his full work, writes letters with his left hand, and is as busy and energetic as ever. The alarming reports of a renewal of his illness that seem to have originated among Ours in Germany, are utterly false; there has been no relapse since the final operation on Passion Sunday, and all fear of any return of the dreaded tumour even internally seems to have passed away. Deo Gratias!

On July 1st he went to Monsummano near Lucca, with Father Meschler and another, both to see Dr. Fedeli his physician, who resides there, and to undergo a special treatment at the famous mineral springs. It was intensely hot in Rome at the beginning of July, and some thirty of the Germanico students were at once prostrated by the heat and attacked by a serious illness that seemed like typhoid fever. One very pious and promising student died, and two others narrowly escaped death. Happily the Fathers of the Curia, though living in the same house, escaped all illness.

July 24th His Paternity returned from Monsummano, somewhat weakened by the *cura*, but otherwise well.

July 31st. *Feast of our Holy Father.* His Grace Monsignor Panici, Secretary of the Congregation of Rites, and the Abbot of St. Paul's dined with us. This is the only day in the year when externs dine with the Curia, and these special guests are the only ones invited. There was reading at dinner as usual, we never have talking at meals even on Christmas day. On such great feasts a sermon or panegyric is read.

In the afternoon his Paternity went to the Vatican and was received in audience by the Holy Father. No

words can express the tender charity and sympathy shown by the Pope to Father General; he made him sit down by his side, clasped his hand, and they conversed together like two brothers.

Aug. 3rd. Father General and the Fathers and Brothers of the Curia left for our College of *Mondragone* near Frascati, to spend there five or six weeks of the hot season. Frascati is about twelve miles from Rome, and has many attractions—natural, religious, artistic, historical and archæological. The situation is delightful on the slope of the Tusculan hill, and the air is healthy and much cooler than Rome. It is a spot very dear to every member of the Society, for here in the Villa Borzari St. Aloysius and St. John Berchmans passed the summer vacations; here St. Francis Borgia occasionally resided; here in the old College of the Society (now the diocesan Seminary) is the room of Blessed Antony Baldinucci, and in the church attached to the college is the miraculous picture of our Lady which he used to carry in his missions. The little town is girt round with splendid palatial villas, (Mondragone, Rufinella, Falconieri, Aldobrandini, etc.), historical mansions, extensive parks and gardens, and interesting ancient remains.

The entrance to the park of Mondragone is at the east end of the town. A delightful avenue shaded by ancient trees, whose branches arch overhead, leads up an incline to the college, which is reached after about half an hour's walk from the gate. The buildings are immense, palatial in size and structure, and were erected by Cardinal Altemps in 1572, 1573. Pope Gregory XIII. found the situation so enchanting (it is on the slope of the Tusculan hill, high above Frascati) that he came nearly every month of the year to spend some days here. The Papal apartments occupied by him and by subsequent Popes are still well preserved.

The villa or palace was lent to the Society by Prince Marcantonio Borghese in 1865 to be used as a college for students of noble birth. After the financial crash of 1883, the college was brought by the Society from Prince Paolo Borghese's creditors.

On all side stretches an immense park, thickly covered with woods and olive groves, and abounding in such rural delights as shady avenues, bright meadows, picturesque gardens, and noble fountains. The scenery is enchanting. Father General chose for himself one of the poorest rooms, it had two windows one overlooking Frascati and the Campagna, the other opening on the

beautifully wooded slope of the Tusculan hill. The villa (college) has a wonderful history, which I may possibly send you later. It is interesting to note that St. Charles Borromeo and Venerable Cardinal Bellarmine resided for a short period within its walls, and that Pope Gregory XIII's Bull "Inter gravissimas" on the reform of the Calendar was signed at Mondragone.

Every afternoon about 5 P. M. his Paternity accompanied by another Father, went out for a short walk, visiting the places of interest in the immediate neighborhood. Tusculum on the summit of the hill is reached by a rather steep ascent, and this he did not attempt.

On August 5th he visited the *Villa Rufinella*, the grounds of which adjoin those of Mondragone. This building, known also as Villa Tusculana, was first erected about A. D. 1587, and some maintain that it is on very site of Cicero's villa. In 1746 it was purchased by the Society, who raised the present edifice, which is Collegiate in character. While building was going on, Pope Benedict XV. and Cardinals Valenti and Gonzaga came to see the works. In 1759 our Portuguese Fathers, driven into exile by Pombal, here found a peaceful home for several years. At the suppression of the Society in 1773, it became the property of the Camera Apostolica, and, after passing through several hands, was left at his death by Charles Felix, King of Sardinia, to Queen Maria Christina, who resided here three years. The Italian Assistant, Father Giovanni Grassi, was her confessor, and she allowed the Fathers and Scholastics of the Roman College to return to this their old Villa in 1847. Fathers Angelini and Palmieri still remember spending the vacation there. In March and April 1848, the Society was driven from Rome and never returned to Rufinella.

Its present owner, Princess Lancelloti (née Aldobranbini) has leased it to our South American students for seven years.

Aug. 6th. His Paternity visited Villa *Taverna* (commonly known as Villa *Borghese*) a splendid mansion, which was the favorite home of all the Borghese family, till the financial disaster of 1888 forced them to part with it. An inscription found in the garden makes one think that Vitellius had a villa in this neighborhood.

Aug. 9th. Many of the Fathers of the Curia went to *Grotta Ferrata*, a famous Greek Abbey founded in the year 1002 by St. Nilus. In the church is preserved

a miraculous Madonna to which St. John Berchmans often came on pilgrimage.

Aug. 10th. Cardinal Merry del Val came from Castel Gandolfo to see his Paternity. He paid a second visit about a fortnight later. His carriage was accompanied (like the King's) by two of the Questurini on bicycles. and followed at some distance by mounted Carabinieri as a protection on the road past Marino, which is somewhat dangerous.

Aug. 20th. His Paternity visited Villa *Vecchia*, which stands about a quarter of a mile below Mondragone, and is connected with the college by a splendid avenue of cypresses. This Villa belongs to the college, and is interesting as having at one time been the home of Cardinal Alexander Farnese, the princely founder of the Gesú.

Aug. 21st. Father General went to Frascati to see the room of Blessed Antony Baldinucci and our old college and church. An inscription on the wall of the left transept records the fact that here stood the room of St. Francis Borgia. The church has some remarkable frescoes by Brother Pozzo.

He also visited the Cathedral, where the body of Prince Charlie, the young Pretender, (who died at Florence, 1788) lay for some years after his death, till it was conveyed to the crypt under St. Peter's. His brother, Henry, Duke of York, was Cardinal Bishop of Frascati, and on Charles' death, styled himself Henry IX. King of England, coined money with his own effigy and the royal arms, and lived in regal state. The title of *Eminence* was dropped, as he wished to be addressed as *Your Majesty*. It is regrettable that some years before the suppression of the Society, its enemies had poisoned his mind against it, and he induced the Pope to dispossess the Jesuit Fathers of their college, which he wanted for his Seminary.

Yours very sincerely in Xt.,
P. J. CHANDLERY, S. J.

ST. JOSEPH'S CHURCH, ST. MARY'S COUNTY, MD.

St. Joseph's parish is one of the oldest in the State, being next to Newtown in age, which was established in 1668. Not long after this date and, I think, not later than 1700 there was at least a station in this part of the county; and a few years afterwards a small brick Church was built, a gift from a gentleman named Ford; this was a tradition amongst the old people fifty or sixty years ago. From time immemorial this section was known as St. Joseph's Forest and even to-day this name is used by many. Our Fathers had their first missions on the water-courses for the convenience of settlers around them, but when roads were opened up and the population was forced into the wilderness new missions and churches became necessary. St. Joseph's then be came an offshoot from Newtown where at first all the people in the northern part of the county had to come for holy Mass when possible. But this was scarcely possible most of the time, and, until the station was established, the faithful repaired to Newtown once or twice yearly for holy Communion; and, after breakfast in the mission house, returned to their homes far off in the woods. These people have kept the faith and to-day the colonies that went forth to Kentucky, Georgia and Louisiana are well represented in their numerous descendants. At one time, a long dreary interval, the settlers in Maryland had to suffer for their faith in property and other ways from the hands of the Protestants, whom they had kindly received on an equal footing with themselves. No wonder they held out so well, for they were likely of the martyr families in England. In glancing over the list of English Martyrs by Leo XIII. we find thirty-six names still represented in this parish. I think this roll of honor will be read with some interest:—

BLESSED.

Thomas More (Chancellor of England); John Forest, O. S. F. (priest); John Stone (Augustinian); Thomas Abell, (priest); Germaine Gardiner (layman); John Nelson, S. J.; John Payne, Thomas Ford, Robert Johnson, James Hudson, or Tomson, (all priests).

VENERABLE.

Marmaduke Bowes (1585, layman); William Thompson (1586, layman); John Adams (1586, layman); Richard Langley (1586, layman); Robert Sutton (1587, priest); William Dean (1588, priest); John Robinson (1588, priest); Robert Sutton (1588, layman); Richard Williams (1588, priest); Edward Jones, Edmund Duke, Richard Hill (1590, priests); Momford Scott (1591, priest); William Freeman (1595, priest); William Knight (1596, layman); Christopher Robinson (1598, priest); James Harrison (1602, priest); Lawrence Bailey (1604, layman); Robert Drury (1607, priest); William Scott, O. S. B. (1612); William Ward (1641, priest); Edward Morgan, (1642, priest); John Lloyd (1679, priest); John Fenwick, S. J. (1679); Anthony Turner, S. J. (1679).

I cannot leave this subject without saying something that has struck many of Ours, that is, the need of a Classical School, whose charges may be moderate, in this old stronghold of the faith. Many vocations would result from it, and the counties that furnished all the clergy for the Church at the end of the eighteenth century would take a prominent part even now under better auspices. Our colleges in these days are too expensive for these boys and so they must look elsewhere and get scholarships in schools that await them on all side as snares and pitfalls. The present St. Joseph's Church dates from 1860 when the corner stone was laid by Archbishop Kenrick. It is a large and tasteful structure built of bricks made in the neighborhood. The fine new church is due to the indefatigable Father James Cotting, who was pastor for several years.

JOHN A. MORGAN, S. J.

NOTE.—The above list has been copied from the Decree of the Sacred Congregation of Rites as given in Father Pollen's "Acts of the English Martyrs" page 369.

BOOKS OF INTEREST TO OURS.

God and His Creatures an annotated translation, with some abridgement, of the *Summa contra Gentiles* of St. Thomas Aquinas, by Joseph Rickaby, S. J., author of *Aquinus Ethicus*, *etc.*, London, Burns & Oates, 420 pp. folio, price 21s net.

Leo XIII. in 1878 urged upon the Christian world the study of St. Thomas Aquinas, not from Compendiums, or histories of philosophy, but *ex ipsis fontibus*, from the actual text of the Holy Doctor. The Pope's wishes have been carried out only to a limited extent. St. Thomas has still too few readers. He will never be extensively read till he appears in the vernaculur. The time however has not yet come, and possibly never will arrive, for a full translation into English of all the works of St. Thomas. His arguments often need explanation ; at times they are drawn out to a length out of all proportion to the interest which the question bears for our age ; or they are set aside by subsequently discovered facts of which he was ignorant. When he handles, as he continually does handle, questions of interest to the present day, there is danger of their going unrecognized in their mediæval disguise. St. Thomas in fact needs both an interpreter and a translator ; and to the translator there must be granted some license to curtail.

This annotated translation has been made on the above assumptions. The work reveals much further work waiting to be done. It indicates many openings for thought which it does not follow up. It is often suggestive rather than didactic. A Thomist philosophy, consistent with modern discovery, and responsive to modern enquiry, remains still a *desideratum*. Father Rickaby may be said to have quarried the stones from the old thirteenth century quarry, to have brought them down to the hands of men, and to have laid them in order, ready for the builder's hand. A translator cannot be expected to re-write his author. His task is to present and elucidate. To do this has been Father Rickaby's aim. Whoever be the coming man who shall re-write the *Summa contra Gentiles*, he must first make his own all the treasures contained in the mediæval work, to which effect he may be aided by *God and His Creatures*.

Nos Martyrs. Catalogue des Pères et Frères de la Compagnie de Jésus qui dans les fers ou dans les tourments, ont sacrifié leur vie pour leur foi ou leur vocation. Par le Père Ignace H. Dugout, S. J. Paris M. R. Leroy, 1905 quarto pp. 94.

This catalogue, which we announced as in preparation in our May number, is without doubt the most complete list of our Martyrs that has yet appeared. It enumerates 907 who from the proto-martyr, Father Criminale in 1549, down to Father Lomüller, who was put to death in the Boxer persecution of 1902, have given their life for the faith in chains or in torments in various parts of the world. The most complete list hitherto published, as far as known, is the one in "The Letters," vol. xxvi. page 311 by Father C. M. Widman. We are glad to notice that Father Dugout refers often to this list. It, however, enumerated only the martyrs from 1750 to 1887. Father Dugout's "Martyrs" is not merely a list of names with the date of martyrdom. Two valuable appendices give us a classification by nationalities and place of martyrdom and an "ephemerides" or index by day and month, which along with the references given in the first table, afford an appropriate reading for each day of the year on the lives of our martyrs. Besides there is a large planisphere showing graphically the places of martyrdom with the names of the martyrs. Itwill be seen from these appendices that for nationalities Portugal leads the list with 271, next France with 11 martyrs while for the place of martyrdom Japan is first with 117 and Portugal second with 90, many of whom were victims of Pombal. The work is elegantly gotten out in large quarto form of the size and appearance of Father De Guilhermy's Menologie, to which it forms a valuable supplement. We are glad to see that this is but the first part of a work which is to include Our Martyrs, the Victims of Charity, of Apostolic Zeal, and of Devotedness. The work should be in all our libraries for consultation. Copies may be ordered from the publisher.

The Real Nature of Sodalities. THE CATHOLIC MIND, No. 24, Dec. 22, 1905. The Messenger.

This pamphlet is a translation of Father Brucker's article in the Etudes (Nov. 20, 1905, p. 521). It is well worth reading carefully and pondering. Unfortunately, as was well remarked in a late number of the "Messenger of the Sacred Heart," a great many Sodalities in this country are far from carrying out the high ideal they should set themselves. This is due largely to ignorance of the history and nature of sodalities. It is such ignorance that Father Brucker's article aims at removing. We hope that every one of Ours will read a pamphlet so nearly touching interests that are peculiarly the Society's.

In this connexion, it might be useful to call attention to a masterly exposition of the same subject by Father Löffler in the "Stimen aus Maria Laach" (Vol. 27, 1884, pp. 230, 247). It would be a beneficial work for some one to translate and publish these two articles of Father Löffler's. We are glad to see that the great Barcelona Sodality, of which

all of us Jesuits should be proud, has published Father Löffler's History of the Sodality, under the title "La Congregacion Mariana." The translation was made by one of the Sodalists. Ought there not to be more of such distinctively Sodality pamphlets and books published in this country? With our very large numbers of Sodalists there should be amply sufficient sale.

The life of *Father Villiger* by FATHER JOHN J. RYAN is now in the hands of the printer. It will be an artistic octavo volume of about 400 pages, handsomely bound in cloth and beautifully illustrated, price $1.25.

The first thousand copies will be printed for subscribers only. Agents are already at work, and from their present success it looks as if a thousand copies will be fully required for our friends in Philadelphia alone. If there be any further demand a second edition of the work will be published. Most Rev. Archbishop Ryan, has written a letter of recommendation as a preface to the work.

The second edition of FATHER CHANDLERY'S *Pilgrim Walks in Rome* has recently appeared in England. This is not a mere reprint of the edition gotten out by "The Messenger" but contains much additional matter with more than seventy new plates and an especially-prepared Map of Catholic Rome. The form of this edition is an improvement as a guide book since it is of the ordinary size and shape of such books and can be easily carried in the pocket. As a proof of its being up-to-date, we may mention that Father Chandlery in his notice of the Propaganda refers to the note in the December number of "The Letters" 1904 about this Society and Congregation owing its origin to St. Francis Borgia. The work is surely a classic guide to Rome's holy places and in its present form can hardly fail to have a large circulation.

Just as we go to press we have received from the editor *Across Wildest America*, Newfoundland to Alaska, by FATHER E. J. DEVINE, S. J., Montreal the Canadian Messenger Press. It is profusely illustrated and consists in great part of various articles which have appeared in the London "Month" and the "Canadian Messenger." Father Devine is well known to our readers from a number of articles which formerly appeared in our pages on Canada, and recently for the graphic obituary notice of Father Baxter. The book cannot fail to be entertaining and is so elegantly gotten up that it may well serve for a holiday gift or a premium book for our colleges.

Father Wynne, editor of "The Messenger," announces that he has ceased to act as associate editor of the "Encyclopedia Americana." He had been acting in that capacity

at various intervals during the past few yeais, advising the editors in their choice of contributors and topics of interest to Catholics. He had helped them also to revise certain things that were erroneous or offensive to Catholics in their historical and doctrinal articles. Lest there should be any misunderstanding about his opinion of the work, he notifies Catholic purchasers that it was never within his province as associate editor to exclude from it articles that were defective or erroneous in any respect except in so far as they concerned Catholic doctrine, history, and practice.

From this notice some have thought that Father Wynne had withdrawn from "The Catholic Encyclopedia." This is not true. Father Wynne still remains one of the editors of the Catholic Encyclopedia and is actively engaged in its publication. He announces that Specimen Pages will be issued early in 1906, the first two volumes during the course of the year, and the remaining thirteen within the specified time, five years.

In "Donahoe's Magazine" for December there is a capital article on "*The Klondikers' Friend*," the Friend being FATHER WILLIAM H. JUDGE, S. J. It is composed of splendid tributes to Father Judge by some of the miners and prospectors of Dawson, especially by a Mr. George, editor of the "Dawson Daily News." The article is contributed by Father Charles Judge of St. Charles Seminary, Ellicott City. It will be continued in the January and following numbers.

Herder is soon to publish in book form a series of papers on "The Attitude of Catholics towards Evolution" referred to in our last number. These papers are by Mr. Herman Muckerman, a scholastic of the Buffalo Mission, and have already appeared in the "Buffalo Catholic Union and Times". They have been favorably noticed for their comprehensive and broad treatment of a subject unfortunately too often misunderstood and misrepresented. Mr. Muckermann has made a special study of evolution and his papers present the very latest discoveries and theories of science and are thus fully up to date. The book will be therefore a desideratum and is sure of a hearty welcome by students.

The editor of "Donahoe's Magazine" announces that Father Thomas I. Gasson of Boston College conducts the review department of that periodical and his criticisms and commendations have assisted thousands in their choice of reading matter.

Father Hughes' History of the Society in this country is already in the hands of the printer and will be ready for sale, it is expected, next fall. It will consist of two large volumes and be gotten out by Longmans. Burrows Brothers will have the sale of it for this country.

FATHER WALTER M. DRUM in the new edition of Sanford's "Pastoral Medicine," published by Wagner of New York, has a chapter on "The Moment of Death." This chapter was worked up while the Father was at Woodstock from the Spanish "Razon y Fé" and books referred to therein. How important this subject is and the way it is treated by that Review is evident from the fact that "The Ecclesiastical Review" is now republishing Father Ferréra's articles from Razon y Fe.

FATHER CHARLES COPPENS well known as the author of "Moral Principles and Medical Practice," has written a paper on "The Sacredness of Human Life" which was read before the Medical Section of the late Second Australian Catholic Congress held at Melbourne, Australia. We are indebted to the author for a copy of the address which has been printed apart from the proceedings of the Congress in a pamphlet of ten pages written at the special request of the Archbishop of Melbourne. It is no little tribute to the author that he is so well and honorably known in that distant country. There is no need to say that Father Coppens forcibly but briefly exposes the Catholic teaching on the sacredness of human life and of the responsibility of physicians in its regard.

ACKNOWLEDGEMENTS.—From Father Anthony Rabbath, S. J., Beyrout, "Documents Inédits pour servir à l'Historie du Christianisme en Orient."

From Belèn College, Havana, Cuba, "Observaciones Magneticas y Meteorologicas año de 1893, 1894.

Letters and Notices; Lettres de Jersey; Relations d'Orient; Lettres de Gemert; Chine et Ceylan; Zambesi Mission Record; English Messenger; Stonyhurst Magazine; Clongownian; Mittheilungen; Berichten uit Nederlandsc Oost-Indie; Catholic Standard; Le Messager; Petit Messager; Mensajero; Missions Belges; Irish Monthly; Mensajero de Mexico; Mangalore Magazine; Catholic Opinion; The Messenger of the Sacred Heart; Holy Cross Purple.

ANSWER TO QUERY.

LXVII. (1) As to the saying of St. Ignatius about trusting God and working. Father Ribadeneria in his little Treatise on the Mode of Governing of St. Ignatius has the following: "In the works he undertook for the glory of God he used every human means of success with as much energy and care as if success depended on them. Yet he placed his confidence in God, and expected all from His providence as fully as if human means were of no avail." The original Spanish text will be found in the Spanish Thesaurus, S. J. page 617 no. 14. *C. M. Widman.*

(2) The sentence "In studio labor, in labore methodus, in methodo constantia" is indeed from Blessed Edmund Campion. It is to be found in the third of his "Orationes" which is entitled "De Juvene Academico." It is about half way through the "Oratio" on page 110 of the edition in the Woodstock library, which is that of Mediolani, 1625. In explaining why the "Academicus," whom he puts before us an ideal, met with success he gives the following reasons: "Magistri scientissimi, bibliotheca instructissima, exercitatio assidua, *in discendo labor*, *in labore methodus*, *in methodo constantia*."

(3) What are termed the "last words of Father Fulton" are not thought to have been written by the Father, or even to express his sentiments, by those who knew him and were familiar with his sayings. The editor of "The Irish Catholic" of Dublin in which these "words" appeared writes that he copied them from some American newspaper.

OBITUARY.

Father Anthony M. Mandalari.

Father Anthony M. Mandalari was the second of eleven children with which God blessed the marriage of Signor Filippo Mandalari and Signora Maria Luisa Tropea. The family was one of the oldest and most prominent in the town of Melito, Portosalvo, Province of Reggio, Calabria. Owing to the rare Christian virtues of the parents, it became the most conspicuous in the place, as soon as the large family grew up to give evidence to the exquisite religious training it had received at home. In fact, of the five boys, two entered the Society, and two others followed successfully the professions of Law and Medicine respectively, the fifth one having died when very young.

Father Mandalari was born November 9, 1842. As a mere child he responded with such docility to the loving care of his parents, that they were encouraged to expect much from the character and disposition of their oldest boy. Accordingly, when he was about fifteen years old, he was sent to the episcopal Seminary to receive there the best literary and moral education that could be obtained in the whole province. In a very short time young Antonio not only came to the front of his class, but he became also a favorite pupil with all his teachers; the many prizes won by him during the five or six years he passed in the Seminary, proved how earnestly he applied himself to the acquisition of knowledge and to the practice of virtue. Yet in one branch he succeeded so well that it was difficult for his classmates to compete with him, and this was a taste for the Latin literature, which was instilled into his young mind so thoroughly, that it rendered him in later years a Latin scholar of no ordinary merit.

In 1860 Garibaldi invaded with his troops that section of Calabria, destroying the almost patriarchal home life, which reigned in that country, and uprooting all that was good, morality, peace and religion not excluded. Hence the Seminary was closed, the students were sent home, and the Archbishop himself fled to Rome to seek there the protection of Pius IX.

So in the year 1864 the young Mandalari was called to Rome to take up the study of theology and prepare himself for the priesthood. He had the privilege of attending the lectures given at the Roman College by Jesuit Professors

of world-wide fame, among them being Father Gury, of whom in after years he frequently spoke.

While there, he felt himself called to the Society, and having applied for admission to Father General, Father Beckx, his request was granted without delay. He was given to the Province of Naples, and the Father Provincial sent him to Pau, France, to begin his novitiate. But, when one year after, Father Mazzella and Father Pantanella were to leave for America to teach in the Maryland Scholasticate, he joined them by order of the Provincial. He finished his novitiate in Frederick, under the direction of Father Felix Cicaterri, who was then master of novices.

The following year Mr. Mandalari passed in the Juniorate devoting much of his time to English. This he was all the more able to do as he was so proficient in Latin. The following year, he began his course of philosophy at Georgetown, and, in 1869, came to Woodstock on its opening, and remained here for his second and third year of philosophy. This over, he taught physics and chemistry at Loyola, Baltimore for three years and in 1875 began his theology at Woodstock. Ordained in 1877, after passing through his fourth year he spent the three following years in parochial work at St. Thomas'. Then followed a year at Jersey City, another year of teaching philosophy at Holy Cross, and his third year of probation under Father Perron at Frederick. The four following years Father Mandalari spent at St. Mary's, Boston, in charge of the Islands. It was during this time that he gave a course of lectures on Philosophy to some gentlemen and ladies. The following years were spent in different houses either in the work of the ministry or in teaching philosophy, till in the year 1899 he came to Woodstock to teach Logic and Metaphysics. Here he remained but one year, the following year teaching philosophy at Jersey City and the next year at Gonzaga. It was here he died on March 4, 1902 in the sixtieth year of his age. It will be thus seen that the greater part of Father Mandalari's life was spent in teaching philosophy in our colleges. His excellent training in Latin and the fluency with which he could write and speak that language was evidently the reason he was applied to this charge, for had he had a good knowledge of English there can be no doubt that the classics would have been his field. He was much liked by his students, and he knew how to come down to their level, and was evidently pleased to spend time in their company. While at Woodstock he used to delight to spend his recreations with the scholastics and entered with great zest into their plans and conversations. Father Mandalari was also something of a rubricist and delighted to discuss points of rubrics on which his knowledge of what he had seen in Italy, and especially at Rome, rendered him capable to speak with authority. His

death came as a shock to those who had known him, for he had always been well. His pupils will ever have the most pleasant recollection of his kindness, affability and patience and will surely in their gratitude say many a prayer for the repose of his soul. R. I. P.

Mr. John M. Clynes.

The subject of this sketch was born in West Oakland, California, Nov. 12th 1877. The son of faithful Catholic parents, he was sent at an early age to the school of the Christian Brothers, attached to his parish Church.

Here his many amiable traits of character rendered him the common favorite of students and of masters. John was of a singularly sunny temperament; always ready for an innocent prank, but unswervingly loyal to companions and respectful towards instructors and Superiors.

His quick intellect and retentive memory, seconded by an exceptional love for study, soon placed him among the leaders of his class. Meanwhile, the progress he made in genuine though unassuming piety, kept pace with his advancement along other lines.

It must have been with feelings of the deepest joy and gratitude that his parents and the parish priest noticed the undisguised pleasure which John took in being allowed to serve Mass frequently—the only privilege he was known to covet with anything like boyish selfishness. God rewarded the fervor of the young acolyte by giving him an early call to the religious life in the Society of Jesus.

That he might have better facilities for the study of Latin, in order to fit himself for his vocation, he now left the parochial school and began to attend St. Ignatius College, San Francisco; and finally, in his seventeenth year, having obtained leave to enter the Society, Mr. Clynes departed for the novitiate at Los Gatos, January 25th 1894.

The good qualities that had thus far distinguished him were refined and supernaturalized during his term of noviceship. An uncommon fund of natural good sense preserved him from every semblance of insincerity and exaggeration in matters of piety; yet, so exact was his conduct that it baffled even the keenest criticism of his fellow-novices. He seemed to grow daily gentler and more amiable; while the spirit of self-renunciation that he cultivated was truly remarkable.

Indeed, if as contended no mortal can be without some noticeable shortcoming, Mr. Clynes' one fault, in the novitiate and after, was something akin to obstinacy in refusing to be more thoughtful of self-interest.

The quality of his religious virtues was early put to the

test. Long years of almost incessant illness were to make up his portion in the Society. Those who were at any time blessed with his companionship will find it easy enough to believe the statement that not once during this long period of trial was the slightest expression of complaint or impatience known to have crossed his lips. Nor was this meek resignation the outcome of mere insensibility. It was born of strong, practical faith which had been inherited from fervent parents and elevated to an almost heroic degree by a life of enviable innocence.

In the Fall of 1900, Mr. Clynes began his philosophical studies in the Scholasticate at Spokane, Washington. The Northern climate, however, proving too severe for his delicate health, he was the following year transferred to St. Louis. Here, he managed to keep well enough to finish the course of philosophy; but the dread tuberculosis had already irretrievably shattered his constitution; and when, in the summer of 1903, Mr. Clynes returned to California, it was but too evident that he could not be long for this world. During the Scholastic year 1903–'04, he did some light work as Prefect and Teacher at Santa Clara College, edifying all by his patience, regularity and fidelity to duty. His death, pious and cheerful even as his life had been, occurred on the 22nd of August 1904. Mr. Clynes was a man of truly solid virtue. The exact religious, the faithful student, the sweet tempered, genial companion whom one could not but love, was withal a silent, hidden martyr. The full bitterness of his cup of sorrow was little suspected by those who saw and compassionated only the keen physical suffering that marked his life. It would seem, God had called him to a life of secret sacrifice; and it was Mr. Clynes' privilege as it will be his crown that he was able to say: "Father, Thy holy will be done"! R. I. P.

Brother Francis Xavier Carvalho.

By the death of Francis Xavier Carvalho, the mission of California has been bereft of a most active and efficient Brother who had many qualities worthy of praise and imitation.

He was born at San Francisco, Cal., July 26, 1864. and after studying for some time at Santa Clara College, entered the novitiate July 30, 1879. He had been preceded in the Society by an elder brother who died before attaining to the priesthood; his only sister became a Presentation nun, and after his father's death, his mother entered religious life among the Sisters of Notre Dame. Francis, though of a delicate constitution, outlived them all.

From the beginning of his religious life, he manifested a

remarkable love for his vocation; and when in the second year of his novitiate, there was danger of his dismissal from the Society on account of defective hearing, he begged to be retained as a temporal coadjutor and was happy to obtain his request.

Besides his attachment to his vocation, the virtues which most distinguished Br. Carvalho were untiring industry in the performance of the work assigned him, and this in spite of feeble health, extraordinary devotion to the care of the sick, and patience and self-sacrifice under a lingering illness.

His fine talent made him an efficient and valuable assistant to our professors of physics and chemistry. Many instances might be cited as evidence of his skill in these branches. On one occasion in particular when an illustrated lecture on electricity was to be given to the public the engine for the working of the dynamos got out of order. The repairs necessitated by the accident seemed to render the intended exhibition an impossibility. Great was the annoyance of the professor; but his assistant by working a good portion of the night was able on the morrow to present the re-constructed engine ready for operation. And so in other instances. Whatever the experiment, however complicated the wiring or machinery, the Brother was always found equal to his task. And that he had dedicated all these natural aptitudes wholly to the service of God, was shown by the care he took to work with purity of intention, and by the readiness with which he put himself at the disposal of those whom he was expected to aid.

The talents of Br. Carvalho fitted him for a variety of employments. An excellent cook, a skilful infirmarian, a painter, an artist, a mender of broken ware of all descriptions, he was in demand on all occasions; but to none was he more welcome than to the sick and dying. His was a tender compassion for every sort of human misery; a self-sacrificing devotion, too, which won him admiration and gratitude. In their last sickness, he attended about forty of Ours, a large percentage for one man to attend on the mission of California. Especially devoted was his attendance on one not many years ago, during a protracted illness, which in its final stages required constant care and no small degree of self-sacrifice. On this as on other occasions the Brother's generous charity merited unstinted praise.

As before stated, Br. Carvalho was of a delicate constitution. This circumstance rendered his laborious activity the more admirable. In fact, a consumptive for many years, he not only succeeded in combating the disease, but in doing even more than the share of a strong and active laborer. During those years of struggle against an ever-increasing weakness of body, he was ready to put his hand to any work required of him and to perform it with characteristic energy and perseverance. His neglect of his own needs seemed at

times to border on rashness; or might we not rather say, that he considered nothing so desirable as to spend himself and to be spent for the sake of Christ, his Master!

At last, exhausted nature could do no more, and for a few months before his death, his decline was noticeable and rapid. He still managed, however, to keep on his feet, and to busy himself with the mending of watches, gilding and other work not likely to over-tax his little remaining strength. He took to bed only a short time before his death. Conscious to the last, he welcomed death with joy, and freely expressed the happiness which the thought of his approaching dissolution gave him, and his entire resignation to God's holy will. One who was present at his departure, describes it as truly enviable; the death of one who died in the Lord.

It was a fitting close to the life of one who had done so much to solace others in their passage to a better world. God seems to have willed thus even in this life to reward the good brother for a charity so acceptable to his Divine Majesty. Br, Carvalho peacefully expired at our residence in San José on the eve of St. Joseph's feast 1905, in the forty-first year of his age and the twenty-sixth of his life in the Society. R. I. P.

Father William Henry Sumner.

At Loyola College, Baltimore, Fr. William H. Sumner died on Friday evening, April, 1905, fortified with the rites of the Church. He was 71 years of age, and though he was confined to his room only a few days before his death, he had been failing in health for some months. He entered the novitiate at Frederick, Md., April 30, 1859, when his brother, John Sumner, fifteen years his senior, had been already in the Society about two years and a half. Fr. John Sumner had been a gentleman of considerable distinction in the world, and possessed considerable literary ability. He was one of the founders of the Maryland Historical Society, which still exists in a flourishing condition; and fifty years ago or more he was librarian of the Mercantile Library in Baltimore, then at Saratoga and St. Paul Sts., at a time when it was probably one of the best libraries in the United States. Fr. Sumner's father had come to Maryland from Massachusetts, and the family were Unitarian, attendants at the Church on Franklin and Charles Sts., of which Jared Sparks, the noted historian, was pastor in the early part of the last century. When they became Catholics Fr. William Sumner was yet a child, though Fr. John Sumner still held out unconvinced and indignant that they should force religion on the child before he knew what it was. His friendship with Mr. Sparks was retained by the elder Fr. Sumner

even after he entered the Society ; and when he was stationed at Boston College, he sometimes met the aged historian, then living at Cambridge, in friendly greeting. Once when Archbishop Spalding of Baltimore was in Boston and expressed a desire to meet the literary men of the American Athens, by arrangement of Fr. John Sumner he was enabled to meet them sociably at Mr. Sparks' table, and among them Longfellow.

Fr. William Sumner was born in Baltimore, Jan. 7, 1834. In his boyhood he attended a private school in West Baltimore kept by the father of our Fr. Edward Boursaud, at which he had as schoolmates some who afterward were prominent gentlemen of the city. This school occupied the site on which was afterward erected the "palace" of Thomas Winans, the millionaire machinist, now in possession of his daughter, Mrs. Hutton, near the corner of Baltimore St. and Fremont Avenue. The boys were obliged to use French as the language of their daily talk, and hence Fr. Sumner was afterward employed in the Society in teaching French. He was for some years a student at our College of St. John's, in Frederick, Md., during its prosperous years as a boarding college. He was over twenty-five years of age when he entered the Society, and had been engaged in the practical business of life as an official in the Baltimore post-office. His disposition for a religious life may be seen from what he told in the Novitiate ; that when he visited his spiritual adviser, Father Henry Coskery, a worthy priest of the Cathedral in Baltimore, he always found in his modest room an atmosphere of peace which he envied. One of his sisters entered among the Sisters of Mercy at Poppleton St., Baltimore, and was transferred to Vicksburg, Miss., where she lived and died an edifying religious. In the novitiate Father William showed himself genial and entertaining as a companion, edifying in his observance of all religious practices, and firmly attached to his vocation. After three years at Frederick as a novice and then a Junior scholastic, he was sent in 1862 to Georgetown College as prefect of discipline and teacher of French and arithmetic. He remained here without change until 1874—a lengthy interval—with the exception of the year 1867–'68, spent at Spring Hill College in the New Orleans Mission on account of the exigencies of his health. During the last of those years at Georgetown he went through his course of philosophy and moral theology, being even then nearly always engaged also as prefect in the college. In those long years as teacher and prefect he always gave satisfaction to Superiors and won the esteem of the students. To the latter he was just and kind, amiable in his manner, though resolute ; and when in later years he met them again as mature men of the world, they always manifested great respect and kindness of feeling toward him.

In 1874 he was sent to Woodstock to prepare for ordination to the priesthood, which he received after one year. On account of his humility he had felt a certain amount of awe for the sacred ministry and had been in no haste to enter upon it; and now when he was ordained, he had passed his forty-first year. The next two years he spent in teaching the lower classes in Gonzaga College, Washington, after which he passed through his third year of Probation, being at the same time Minister of the novitiate. After the next year, passed in his old work as prefect and teacher of French at Georgetown, he was sent again to Frederick as Minister in 1879 and held this post for nine years with great success, a very useful interval in his life. He was at the same time superior of the junior scholastics, socius of the master-of-novices and procurator. He was duly conscientious and strict with regard to religious discipline, but he was noted especially for his true kindness, as is testified now by many mature Fathers who experienced it in their young years in the Society. One of them who was bidellus of the junior scholastics, says that when sometimes Fr. Sumner was obliged to carry an admonition or reprehension from the Rector to the scholastics, he seemed more pained himself than those for whom the reprehension was meant. He was naturally somewhat irascible and could manifest warmth of temper; but this makes prominent his self-control, through which he was generally mild and kind. In 1888 he was sent to Boston College, and after a few years there and in other houses as Minister or Procurator, he was at length sent in 1892 to Loyola College in his native city as Minister, and Procurator. He remained there in those offices until 1901, when he went to Frederick for one year as procurator and then returned to Baltimore to be procurator there. During nearly the entire time of those thirteen years he was one of the confessors in St. Ignatius' Church and attracted many penitents to himself by his winning ways in the confessional. It seems doubtful whether any other priest in the city had a larger number of penitents than he, and they came from various parishes. Once when he was absent, one of the Fathers occupied his confessional for an hour or more, and it seemed to him that in that time he had a greater rush of confessions than ever before in his life. During Father Sumner's absence of a year at Frederick and especially after his death, his penitents missed him and lamented his loss exceedingly; some of them did not hesitate to declare him a saint. He was always ready to be called to the confessional, and never seemed to lose his patience in this exacting duty.

As has been said already, he was confined to his room only a few days before his death. About three years previously he had been grievously ill from Bright's disease, and his recovery then had seemed a marvel. His end was caused by the same organic disorder, complicated with heart

affection and a cold. On account of difficulty of breathing, he could not remain lying down, and he died while seated in an arm-chair near the window, after the prayers for the dying had been recited by members of the community, on the Feast of the Most Precious Blood of our Lord and the first Friday, while the people were assembled in the Church for the usual devotions, soon after eight in the evening. His confessor had been with him half an hour in the morning, and Extreme Unction had been administered to him in the afternoon.

Father Sumner's father, who died when the son was only five years of age, was a native of Roxbury, Mass. ; yet the family were, in a very marked manner Southern in sentiment. Our Father, however, seems not to have been unmindful of his paternal family connections, as among his papers was found a book containing the genealogy of the Sumner family and a life of Increase Sumner, Judge and Governor of Massachusetts in 1797. With this worthy he probably claimed relationship ; and his brother, Father John Sumner, told with indignation how when the family were Unitarian, he himself was on the point of being christened Increase—the old New England translation of Joseph. Fr. John had made the acquaintance of Charles Sumner, the distinguished orator and United States Senator from Massachusetts at the season of the Civil War, and established relationship with him. Both brothers, however, believed and would no doubt have declared, that better than any earthly pedigree was it to be Jesuits, to have lived faithful to their vocation—Father John for nearly twenty-five and Father William for over forty-five years—and to have died in the Society.—R. I. P.

Brother Henry Adams, S. J.

Brother Henry Adams was born February 24, 1862, at Lancaster, Grant Co., Wisconsin, of good and pious parents. He was the eldest of twelve children, of whom eight survive ; and of these eight, four are in the religious life, two being numbered among the Ursulines, one among the Sisters of St. Francis, and a brother, a scholastic in the Society, at present in his theology in St. Louis University (Mo.)

Brother Adams' early studies were made partly in a private school, and later in the public school in his home district. Intending to complete the education thus begun, in 1886 he entered the College of our Fathers at Prairie-du-Chien, Wisc. His stay here, however, was short, for during the summer vacations of 1887 the students received notification that the Collegiate course would not be resumed in Sept. of that year. Nevertheless, Bro. Adams returned to

the College to see the good Fathers, especially Fr. Steffen, S. J., who was much loved by him.

In consequence of this visit, and following the directions of the Fathers, Bro. Adams started for the far West late that fall, and spent some time in our houses at Spokane and Desmet. Feeling within him a call to the priesthood, he entered our College at Spokane, and upon the opening of the Desmet novitiate, was received into the Society, on March 30, 1891. After two fervent years of Novitiate life, he pronounced the simple vows of a scholastic, and was then sent to St. Ignatius' Mission, Mont., for a brief space of Juniorate. In the following year, 1894, he was sent to St. Peter's Mission among the Blackfeet, Mont., as Prefect of the Indian boys, and here he remained until in 1895 he was recalled to St. Ignatius' to begin his theological studies.

During the first year of his course, Superiors saw fit to propose to him the humble and laborious life of a Brother, and the good scholastic, with the spirit of self-sacrifice that was remarkable in him even from his earliest years, willingly and joyfully embraced this as an expression of the Divine will.

He was sent to Old Mission (Station of the Holy Martyrs S. J.), Cataldo, Ida., where he labored with indefatigable zeal until summoned to Spokane to pronounce the last vows of a Temporal Coadjutor, Feb. 3, 1902. Again sent to St. Ignatius', he returned after a short time to Old Mission, where with the greatest fidelity and humility, and with a zeal that never relaxed, he continued to serve the needs of the Society edifying all by a constant example of the most solid virtue.

In August of the present year, 1905, he and his brother were sent to Pendleton, Oreg., to attend the profession of their sister in the Franciscan Sisterhood. Immediately after his return, he was taken seriously ill, and was removed for care to the hospital of the Sisters of Providence at Wallace, Ida. Typhoid fever developing, his first care was that his Superiors should be informed of his state; and Rev. Father Folchi was sent to him from Spokane to afford him consolation and help. The Brother awaited death with serenity and joy, frequently reading, as long as he was able, from a little book called "Happiness of Heaven"; and in his last moments he gave unmistakable signs of his solid piety and of the true spirit of the religious life that lay rooted so deep within him. Quiet, joyful, expectant, he was found prepared when the Master called; and thus, strengthened by all the rites of the Church, Brother Henry Adams went to receive the reward of his life of devotion and self-sacrifice, on Sept. 18, 1905.

An extract from a letter of his brother Francis, the scholastic, written shortly after Bro. Adams' death to the Father who was his Novice Master at Desmet, may serve as a fitting conclusion to this brief sketch. He writes:—

"The characteristic so prominent in him as a religious in the Society was noticed even at home and from childhood, for I often heard mother praise him and speak of him as a model boy. Always the same modest, retiring, obedient, self-sacrificing spirit predominated all he did, or said, and formed part of his being. How often I recall now the many acts of kindness he used to do us little ones at home! . . . . A wish of mother's was to him an express command, and he never ventured to question it. He was so exact in in fulfilling these tasks that I remember hearing mother say that she had to be careful not to ask him about them or speak of them unless there were time and opportunity to execute them, for otherwise he would work when he should be taking needed rest."

In these few words is contained the secret of his life.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From October 1 to December 31, 1905.

	Age	Time	Place
Br. C. Lavoie	64	Sep. 28	Montreal, Canada
Fr. J. J. Broderick	54	Oct. 21	New York, N. Y.
Mr. J. A. McMillan	23	Nov. 2	Holy Cross, Worcester
Mr. J. T. Crane	28	Dec. 8	Fordham, N. Y.
Br. Peter Goodwin	82	Dec. 18	St. Mary's, Kansas

Requiescant in Pace.

VARIA.

Alaska.—Father A. Bruno and Father J. Carroll have been sent to labor on the Alaska Mission. Father Bruno is stationed at Holy Cross and Father Carroll is in Nome helping Father Van der Pol. Very Rev. Father Crimont, Vicar Apostolic, will pass the winter in Fairbank, a new mining place, in the company of Father Monroe. The colony of sisters teaching in our schools has been increased by three Ursulines who are now in Akularak. Several slight changes have been made in both North and South Alaska; there is ever the same story—much work and few workmen.

St. Andrew-on-Hudson. *The New Chapel.*—Mrs Ryan, well known for her generous gifts to Georgetown College, has become a benefactress of the whole Province by building at her own expense the chapel for our novitiate. It will be remembered that this chapel was not built when the novitiate was opened but was left to the generosity of some benefactor, such as Mrs Ryan has now proved herself to be. It has been sorely needed and she will certainly merit the grateful prayers of the novices and all in the Province for her magnificent donation. Work was begun on the excavations last October and as these had to be blasted out, in great part, from the rocky shale on which the novitiate is built they were only finished on December 17th. The trenches are now being dug and if the weather permits the concrete footings will be laid before the new year begins. If the weather is unfavorable actual work on the foundations will not be begun till next spring.

The chapel is to be 124 ft. in length, width 64 ft., height 54 ft. exclusive of basement. The basement is to be 13 ½ ft. high clear from floor to ceiling. It will serve as an exhition hall. The number of altars will be eleven, with a possibility of having nine more in the basement at some future time, if needed. It is hard to say when the Chapel will be finished. We all hope that Christmas 1906 will see the first Mass within its walls.

Celebration of St. Stanislaus' Feast.—Following the old custom of the novitiate the novices celebrated the feast of their patron by an academy which was held in the refectory, where the entire community, joined by His Grace Archbishop Farley and Father Provincial, assembled. The essays commemorating the life and virtues of the Saint were four in number. The first, to which were prefixed a few words welcoming his Grace, was entitled "Stanislaus and his Queen"; the second "Stanislaus in Battle"; the third "Stanislaus in Peace" and the last "Stanislaus in Glory." His

Grace in his address expressed his pleasure at being present, stating that on leaving New York the previous day, he had no intention of visiting St. Andrew-on-Hudson. In fact it was not until he reached the novitiate that he recalled it was the feast of the little saint. His Grace then related how as a student in Rome long years ago he had visited the tomb of St. Stanislaus on the saint's feast day, and how he had been moved on beholding prince and peasant, cardinal and student, all kneeling, side by side, to venerate the relics of the boy saint. He said he would tell the novices a secret, for he knew that they would keep it. His secret was that since the day above mentioned, he had never allowed a day to pass on which he had not recited a Pater and Ave in honor of St. Stanislaus. "I believe" his Grace added "that St. Stanislaus has brought me here to-night." At the close the "Suscipe" was sung by the community. Solemn Benediction was given in the domestic chapel at 6.15 P. M. by the Archbishop and he celebrated the community Mass on the following morning.

During his visit Archbishop Farley manifested the deepest interest in Father Casey's work as Chaplain at the neighboring State insane asylum. His Grace, moreover, imparted the pleasing intelligence that $15000 had been donated through a parishioner of Mgr. McGean, N. Y. City, for the erection of another Catholic Chapel on the State grounds adjoining the main hospital building. It is expected that the Chapel of St. Joseph costing $6000 will be in use by Christmas time. This chapel can seat only about 250 patients, whereas the larger one contemplated will accommodate between seven and eight hundred.

The New Novices.—The thirty-four novices who have entered this year have come from the following colleges :—

Boston	11
St. Francis Xavier's, New York	7
Georgetown	2
Holy Cross	2
Loyola, Baltimore	2
St. Joseph's Philadelphia	2
St. Peter's, Jersey City	1
Roman College	1
Gonzaga	1
Rush Medical, Chicago	1
Innsbruck	1
La Salle, Providence	1
Syracuse High School	1
Geneva High School	1

AURIESVILLE. *Visit of the Archbishop of Quebec to the Shrine.*—Last September 3d was a memorable day for the Shrine. The Archbishop of Quebec then visited the scene of Father Jogues' martyrdom and with him came the mem-

bers of the ecclesiastical court who are receiving testimony as to the life and death of Father Jogues and his companions with a view to the presentation of the cause for judgment in Rome. These illustrious visitors were met by the Archbishop of New York, the Bishop of Brooklyn, and the Vicar General of Albany, representing the Bishop who at the time was absent in Rome. Though heavy rains the night before seemed to foreshadow a meagre attendance, during the High Mass the sun came out and the weather remained clear till the end of the ceremonies. These consisted in a High Mass at eleven o'clock sung by the Archbishop of Quebec, with our Father Provincial as assistant Priest, the Archbishop of New York assisting at the throne and Bishop McDonnell and the other members of the clergy having places of honor in the sanctuary. It was after mid-day when the Mass ended and a great number of pilgrims fasted in spite of the fatigues of the day to receive Holy Communion. At three o'clock the procession of the Blessed Sacrament was formed. Following the cross were the Archbishop of Quebec and the Bishop of Brooklyn, the Archbishop of New York carrying the Blessed Sacrament, while the faithful, the men first the women afterwards, formed the long procession. Down to the Ravine over the new well-made roadway the procession advanced to where the body of Brother René Goupil was buried. Here a sermon on the Martyrs was preached by Father Campbell. Benediction was then given and the procession returned by the same route, a second Benediction being given at the memorial cross and a third in the pilgrimage chapel. This was a fitting crown to a memorable day, certainly the most noteworthy in the annals of the Shrine at Auriesville. Many improvements have been made during the past year and more property acquired. A detailed account of these with plots of the grounds will be found in the October number of the "Pilgrim of our Lady of Martyrs."

AUSTRALIA. *The Silver Jubilee of St. Ignatius' College, Riverview, Sidney.*—This college, founded in 1880 by the venerable Father Dalton, celebrated this year its silver jubilee. The July number of "Our Alma Mater" contained several articles about the jubilee celebrations: the reunion of the old students, the thanksgiving services, the concert and plays, with appropriate verses and charming stories. This was followed by an account of the successes attained and the prizes won in the university examination from 1882 to 1904 and the names of the former students who have become distinguished in the world. Finally came a review of all the different college societies and organizations, from the Sodalities of Our Lady and the scientific and literary academies to the different associations for cricket, foot-ball,

rowing, &c. The Australian Mission has indeed reason to be proud of the remarkable success St. Ignatius College has won in so short a time and under so many difficulties. *Vivat et floreat !!*

BALTIMORE. *Loyola College. House Notes.*—In April last Father Rector read a paper before the Maryland Historical Society upon the subject "Father Andrew White, S. J., the Apostle of Maryland." Father Francis P. Powers has been appointed a member of the Diocesan Musical Commission lately formed by the Cardinal. There are at present three of Ours following various courses at the Johns Hopkins University. Of these Fr. John B. Solá, of the Province of Aragon, is engaged in the study of Geology in preparation for his duties as Assistant to Rev. Joseph Algué, S. J., in the Seismological Section of the Manila Observatory. The other two are Scholastics of our own Province: Mr. McGivney, who is following the course of Higher Mathematics, and Mr. Phillips, who is attending the lectures on Mathematics and Physical Chemistry.

College Notes.—We have one hundred and fifty-three students in regular attendance. The College Centre of the League of the Sacred Heart is in a flourishing condition, numbering almost every boy in the college as a member of the Three Degrees. The First Friday Devotions are held each month after the students' Mass. Father William J. Eunis conducted the Boys' retreat during the latter days of October, and the marked fervor of the students during these days of prayer was the subject of deserved comment.

The Loyola Dramatic Society under the charge of Mr. C. A. Murphy was reorganized in the early part of November. The play selected for presentation this year is Shakespeare's "Twelfth Night."

Church Notes.—Father Rector is giving a course of sermons at High Mass on the First Sundays on the "The Beatitudes." Father Powers is giving a series of instructions on the Third Sundays taking for his theme "The Training of the Child." The Sunday Evening Advent Sermons are preached by Father Charles N. Raley. Our celebration in honor of the newly Blessed, the Hungarian Martyrs, comprised a Triduum of Benedictions with a sermon on each evening; moreover on the Sunday of the Triduum Solemn High Mass was sung and Father F. X. Brady preached the Panegyric of the Martyrs. The Sunday Evening instruction on the Sacraments will be resumed in January, they will be given by Father Brady who will treat of "The Holy Eucharist," Father Powers having finished the topics of "The Sacraments in general" and Baptism.

BELGIUM. *Our Colleges.*—The thirteen colleges of the Belgian Province, along with the scholasticate at Louvain, had last year 7295 students, an increase of 391 over the preceding year. This is a larger increase than for a number of years, being more than five times that of 1903 or of 1904. The scholasticate at Louvain had on October 1st of the present year 159 in the community. Of these 38 were Priests, 108 scholastics, 13 coadjutors. Father Thibaut was appointed Rector on September 9th. Besides the scholastics who are studying theology and philosophy, eight are following special studies in the University: three in philology, two in history, one in political science and sociology, one in physics, and mathematics, and one in natural sciences.

The Sacerdotal Jubilee of Father Petit was duly celebrated at the novitiate of Tronchiennes on December 3rd. This Jubilee was remarkable for the part taken by those who have been accustomed to make retreats at Tronchiennes under the direction of the venerable Father. Some two hundred and fifty of these, from all parts of Belgium, gathered at the novitate to congratulate the Jubilarian, and as a token of their gratitude to present him a valuable souvenir. In his reply to the address made to him, Father Petit assured them that in return for their presents he would give them his heart, which indeed had long ago been theirs. But there was something still more precious that he would give them, and that was the secret of happiness in five words, which he begged them to make the maxims of their life. These words were: *Deo Gratias; Libenter; Tace; Quid ad te; Confide in me, fili.* The meeting closed with reading a message from the Holy Father imparting his blessing to the Jubilarian. Though Father Petit is in his eighty-fourth year, he is in good health and it is hoped may live some years yet to carry on his great work of conducting retreats both for the clergy and laity.

BOSTON. *Church of the Immaculate Conception.*—The Solemn Triduum in honor of the Beatification of the three Hungarian Martyrs, Mark Stephen Crisinus, Canon of the Cathedral of Strigonia, Stephen Pongracz, Priest of the Society of Jesus and Melchior Grodecz, also Priest of the Society of Jesus, was celebrated in the church with great solemnity and fervor. The sermons were delivered by our Father Rector, and the faithful were present in large numbers to listen to the exhortations and to venerate the relics of the Saints. So numerous were the communicants that the occasion brought back the mission-days of the past, for our spacious edifice was crowded, even to discomfort, by an immense throng of earnest, devout people.

The Sodalities keep up their numbers and their good works and there is a gratifying renewal of interest shown by

the members of the Married Men's Sodality. The introduction of pious confraternities and of Sodalities into the neighboring churches naturally draws aways many from our ranks and renders the problem of keeping our own up to the normal number and activity most difficult; still the reception on the eighth of December showed that our losses are made good through our gains; and that there are always recruits to take the places left by those who are attracted elsewhere.

The College.—It is pleasant to note a substantial increase in the numbers of those who entered the present Freshman class, which now numbers fifty-four members. Last June there were thirty-seven graduates in the High School Department, of whom one went to St. Charles' College, Maryland, three went to Holy Cross College, Worcester, one went to the Boston University Law School, three entered the Novitiate at St. Andrews, three have begun the strenuous duties of commercial life, and twenty-six returned. These twenty-six were joined by twenty-eight from other High Schools, thus bringing the number of the class up to fifty-four. Few realize the enormous difficulties which confront Catholic education in the metropolis of New England. Not only does every leading section of the city contain a splendidly-equipped High School in which education is furnished gratis; but for college training there is a strong current towards Harvard, which seems to sweep nearly everything before it. Our efforts, too, are not always appreciated by those from whom we naturally look for encouragement. The following incident will throw into clearer light what is meant by this remark. Ever since Father Gasson has been Professor of Ethics he has appointed one of the seniors daily during the month of May to address the class at the devotions in honor of our Lady. The addresses on these occasions are always thoughtful, always direct, and sometimes strikingly original. One day during the past month of May an address was delivered which is here summarised and which gives too plainly, alas! an unexpected source of strange advice.

"Fellow-students, before we part, I want to say a word of gratitude to Alma Mater for the splendid training given me intellectually and morally during these all-too-short college years. Four years ago, when several companious with myself graduated from the High School, we were in a quandary as to what course we should pursue--should we go to Boston College or should we go to Harvard? In our perplexity we sought counsel of a priest, whom we all knew, and to our request for guidance, he said: 'Go to Harvard, by all means. Boston College has no prestige, and her training is narrow compared with the broad education given at Harvard.' My companions decided to follow his advice and

they accordingly enrolled their names on the register of the well known College across the Charles River; while I, for reasons which I did not then fully appreciate, sought the protecting influence of Boston College. Often during these years, have I asked myself, 'Did I act wisely or unwisely in not joining the chums of my boyhood?' To-day, when about to close a career of study full of pleasant memories, I am able to give a clear verdict. When I compare my training with that received at Harvard, I find that I reason where they quote; I can use intellectual weapons with more or less ease, while they can only cite the facts of the past. It is true that they have a superficial knowledge along certain lines which we have not received; but that knowledge proves, upon investigation, to be purely decorative and not at all essential, while they lack, what I should call, many of the most necessary foundations of solid scholarship. As to moral training, they have received none; all have lost their faith, and each one has a public record which casts a deep shadow over his home. Life for them seems worth nothing unless it pass in a round of wild excitement and lawless enjoyment. When I studied the fundamental principles of Ethics, the destiny of life and the deep bearing of the Natural Law upon human conduct, I could not help wishing that my former companions might learn the truths which were so lucidly and so earnestly driven home to us. If they had had this blessing, their friends might have been saved their tears over their lack of strong character. A few days ago I went to the priest who had given us the advice mentioned, and brought these results to his attention. To my amazement, his only reply was, 'But what of the prestige?' He evidently fails to appreciate the value of sound knowledge and solid character, and so I want to place on record that no matter what others may say, I certainly feel most deeply grateful for the lessons about the true value of life and of existence here taught me."

Buffalo Mission. *Celebration of St. Stanislaus Feast at the Novitiate, Brooklyn, Ohio.*—The solemnity of the feast was increased by the presence of our Bishop, the Right Reverend Ignatius F. Hortsmann. His Lordship arrived about 9.45 A. M., and after a short time entered the chapel accompanied by the Fathers and Novices, amid the solemn strains of the "Ecce Sacerdos." Solemn High Mass was celebrated *coram Episcopo.* The Scholastics had made special efforts to render a plain chant Mass as perfectly as possible. The method followed was that of the Benedictines at Beuron. Not only was great stress put on modulation, that is on the tonic, verbal and logical accent, but also on the rendition of the text according to its meaning. On this account all the pieces were thought to have that spirit and unction, which are necessary conditions for the proper ren-

dition of Plain Chant. His Lordship was highly pleased with the singing; for when about to depart he congratulated and encouraged the scholastics to continue in their good endeavors.

Toward the close of Mass, his Lordship addressed the community in brief but instructive and hearty words. He was very happy, he said, to spend this day with the Novices, and exhorted them to imitate Saint Stanislaus, this illustrious model of youthful sanctity. Two devotions, he continued, were especially characteristic of the life of the young Saint, his ardent veneration for the Blessed Sacrament, and his tender love for the Blessed Virgin Mary. These devotions, if constantly practised, are evident signs of predestination. As the heroic act made for the suffering souls in purgatory is, according to an ancient and pious tradition and practice, a very pleasing token of love towards the Blessed Virgin, it was mentioned by his Lordship, in connection with the feast being in November. He concluded with his blessing. In the evening solemn vespers were chanted, and the Benediction of the Blessed Sacrament closed the solemnities of the day.

The Indian Missions in South Dakota.—As to the present state of our two missions in Dakota, the best that can be said, is, that it is precarious. The Government gave us help for one year, but the sects made such an uproar, that it was forced to desist. Both missions have about two hundred children apiece, and depend, to a great extent on what alms they get from the East, consisting either of money or clothing or something of that nature. Generally, some of our boarding schools send us out a few boxes of clothing every year or so. Vegetables, etc., are raised on the farm. Still all this goes but a small way to keep the mission going. Mother Catharine Drexel and the Catholic Indian Bureau have hitherto helped us as far as they could, but even these helps may fail in the future and it is with anxious eye that Father Superior sees the approach of each new school year.

CALIFORNIA. *Golden Jubilee of St. Ignatius Church and College.*—It was in 1855 that St. Ignatius' was founded and the Golden Jubilee was magnificently celebrated during five days from October 15 to 20th. On Sunday October 15th there was Pontifical Mass and Vespers in the church, on the 16th Requiem Mass for the deceased students and professors with solemn Benediction in the evening; on the 17th the Alumni Exercises; on the 18th Reception to the former students, on the 19th the Alumni Banquet, and on October 20th the Commencement Exercises. The Jubilee was eminently successful in all of its functions. Six Superiors of the Missions with the Provincial of Missouri were in attendance. What will interest those who could not be present is the magnificent memorial volume by Father Riordan entitled "The First Half Century of St. Ignatius Church and Col-

lege." It is profusely illustrated and is indeed a splendid memorial of the Jubilee as well as a valuable history of the Society in California. Specially bound copies were presented to His Holiness, to several of the Cardinals, to Bishops, and to our colleges in this country, and to the Superiors of the Missions of the Philippines, Mexico, and Cuba. An account of the Jubilee and a description of the memorial volume will appear in our next issue.

CANADA. *St. Mary's College, Montreal* opened the new scholastic year with an increase of fifty students. Latin Elements, which last year counted but 23 pupils now numbers 53, there are 41 Philosophers, twelve of them being new students. Hopes are thus entertained of our soon reaching the numbers of former days when we had five hundred students. The Sodalities have profitted by this increase. On the feast of the Immaculate Conception 42 new members were received. A month previous, on the feast of their patron, the St. John Berchman's Society for the altar boys, which already had fifty members, received an increase of twenty.=Brother Edward Alsberge celebrated on August 10th his fiftieth anniversary as a Jesuit. He has spent more than fifty years of his life at St. Mary's, all of which time he has acted as Porter and Sacristan, living thirty-eight years in the same room. Though in his seventy-third year he is still active.=Father Caramello continues to work with zeal among the Italians, who have been formed into a parish under the name and patronage of Our Lady of Mt. Carmel. This parish will soon have its own church and schools. Father Hazelton, who has returned from his tertianship at Mold, replaces Father Gregory O'Bryan, recently appointed Rector of Loyola College, on the missionary band.

Loyola College, Montreal.—Our numbers of last year have increased slightly, a few boarders less, several day-scholars more. The Sodality of the Blessed Virgin and the Apostleship of Prayer are in a flourishing condition. The Saint John Berchman's Society for altar boys, canonically erected in the college several years ago, was fully organized for the first time on the college feast of St. John Berchmans in November. The serious problem for a new college, while acquiring a site sufficiently central for day-scholars, how to offer to boarders the advantages of spacious playgrounds, we have solved thus far by making our boarders members of the Montreal Amateur Athletic Association, and of the Victoria and Arena skating rinks. A prefect take the boys to the gymnasium for drill or swimming, to the M. A. A. A. grounds for baseball, football, lacrosse or tennis, and to the rinks for skating or hockey practice. This year the enthusiasm for hockey in Montreal has sent up the prices of the rinks and the fee charged every boarder for athletics falls far short of paying expenses. To meet the increased expen-

diture the first yard-prefect organized a Tombola which was managed entirely by a committee of the boys. The prizes were readily donated, and without importuning the friends the sale of tickets brought in $700, while the sale of flowers, bonbons and refreshments at the "At Home" for the drawing of prizes paid for hall and orchestra, and added another $60 to the funds of the Athletic Association. The M. A. A. A. has just completed its new gymnasium, a palatial structure finished entirely in oak and marble so the boys have now the advantage of having only three blocks away the finest and best equipped gymnasium in Canada.

Church and Scholasticate of the Immaculate Conception.—A magnificent marble altar has been erected in the church, which is the centre of the Apostleship of Prayer in Canada, in honor of the Sacred Heart. It is the realization of a project of Father Nolin, up to a few years ago and for a long time Director General of the Apostleship for Canada. This altar was paid for by subscriptions from the members of the League and the names of the subscribers have been enclosed in a heart which adorns the tabernacle door. The altar is constructed of white Rutland marble, ornamented here and there with panels of colored marble, while the columns are of onyx and jasper with golden capitals. The consecration took place on October 25, the feast of Blessed Margaret Mary.=Brother Joseph Gignace celebrated his Golden Jubilee as a Jesuit on October 24th. A number of Brothers from the different houses assisted at the jubilee Mass at which musical selections were rendered by a choir of the scholastics, the "Te Deum" appropriately concluding the service. Among the congratulations the Brother received, one, which was especially welcome to him, was a telegram from the Brothers of St. John's College, Fordham, where he labored in by-gone days.

A Miraculous cure through the intercession of Catharine Tegakwitha.—It is known in a manner more or less vague that this young Iroquois virgin, who may be called a child of the Society—as she was instructed in the Faith by our Fathers, baptized by them and under their direction reached a high degree of sanctity—worked miracles and that pilgrimages were made to her tomb; but with the suppression of the Society and on account of wars, and political changes, pilgrimages and miracles ceased. God however, has been pleased to rekindle the devotion to her as the following fact seems to show. It took place last Autumn at Shishigwaneng, Manitoulin Island, and the details have been certified to by a number of eye-witnesses, in particular by Father Theotime Couture, S. J., missionary of the place, and a graduate in Medicine before entering the Society. The circumstances are given as told by the Father himself who heard them from the subject of the cure. A squaw had been suffering eleven months from extensive ulceration of the mouth and throat, which

was constantly spreading and gave her intolerable pain. The physician had done all in his power to relieve her, but without success. The poor woman was in a wretched condition, as she could swallow only a little boiled milk thickened with flour. While in this state she came to Father Couture to ask medical advice. The missionary told her that under the circumstances he preferred not to treat her professionally, but added: "Since men have not been able to cure you, now is the time to have recourse to God. Ask Catharine Tegakwitha to intercede with God on your behalf; promise to live a better life, and pray with confidence." His words impressed the poor sufferer and that very night she began a novena in honor of the Iroquois virgin. The first and second days passed without a change in the malady, but on the third day of the novena she was completely cured and since that time has enjoyed perfect health. Father Couture in writing of this cure says, "For my part I have not the least doubt that in this case there has been divine intervention and that this sudden cure is miraculous." He is occupied at present in collecting testimony and in trying to obtain from the physicians that cared for the afflicted woman a written certificate of the nature of the disease. Another miraculous cure has taken place in Manitoulin which leads to the belief that Catherine Tegakwitha is interceding for her people and that these cures may hasten her beatification.

Joseph Gras, S. J.

Colleges, Our—From the table at the end of this number it will be seen that the present scholastic year bids fair to be the most prosperous, as regards the number of students, we have ever had. The whole number of students in our colleges in this country and Canada on October 1st was 8,881, an increase of 577 over the same time last year. This is the largest yearly increase that our records show. In the Maryland–New York Province alone the increase is 237 and in no provinces or Mission has there been a decrease, even New Orleans, which has been so much upset by the yellow fever, shows an increase of 76. If we look at the different departments it is seen that in the whole country the increase in the college department has been 89, in the Grammar Course, 244, in the Commercial, 26, in the Preparatory, 218. As compared with ten years ago (1895), there are 12,000 more students; but it is well to notice that the college course has to-day sixteen students less than in 1899, while the Grammar Course has more than doubled, the Commercial Course has twelve less, and the Preparatory one fourth more than in October 1905.

Cuba. *The Observatory at Belén and the Weather Bureau.*—Our readers will remember that on account of representations made and facts cited by Father Drum in his article in "The Messenger" on Father Viñes, "The Pioneer Fore-

caster of Hurricanes," Mr. Moore, the Chief of the Weather Bureau, acting under the authority of the Secretary of Agriculture, closed the U. S. Weather Bureau at Havana and requested Belén to cable daily from July 1st to October 1st at his expense the Havana A. M. Observations. This proposal we learn from Father Sarasola, who is now at the Belén Observatory, has been accepted and the Observatory has been sending daily observations about the meteorological conditions of Havana and vicinity to Washington.

ENGLAND. *Manresa.*—Our novices now number 44, eight being lay-brothers. There are 28 Juniors here; six of these, however, come from other provinces. Of the seven scholastics who are following science courses in London, one obtained a £50 physics scholarship from London University, for success in the intermediate examinations.

Pope's Hall.—Mr. Martindale continues to win honors. In the July Finals he obtained a First, being complimented by his examiners. He is now teaching at Stonyhurst. Two freshmen were matriculated for the Hall in October.

Stonyhurst.—The year opened with 202 boys at the college, and 40 at Hodder. Twenty-three philosophers are expected. A classical distinction class has been formed of rhetoricians, poets and syntaxians, the object of which is to carry on a three years' course in Latin beyond the class matter.

Wimbledon began the year with 128 students. The army class, owing to the number of recent successes and to other causes, is at present small. During the year ten of our students have qualified for the army.—*Letters and Notices.*

Leeds. Foundation of a New College.—Bishop Gordon of Leeds has long been desirous of having in that town a Jesuit college. His Lordship's wishes have at last been gratified. For Ours, at his request, have assumed control of the parish of the Sacred Heart on Burley Road and will erect a college there. The church which the bishop has handed over to Ours is situated in one of the suburbs of the town, and will hold 600 persons. Close by stands a good parish school, which is attended by 300 children. Pending the completion of the new college building, classes were begun this fall in a number of rooms in St. Joseph's Seminary, which the Bishop kindly placed at our disposal. On Sept. 18, the opening day, some eighty boys who presented themselves, and a number of clergy and laity of the city gathered in the seminary library which has been transformed into a large school room. After a few introductory remarks from Father O'Gorman, the Rector of the Church, the Bishop arose and addressing himself chiefly to the pupils, paid a warm tribute to Ours as educators, promising to do all in his power to ensure the success of what he regarded as the "crowning act of his episcopate." In the course of

remarks His Lordship told the boys: "When I was recently in Rome, during my last conversation with the Holy Father, the dejection I found in him—and good cause, alas! had he for dejection—at once fled when I began to speak of my proposal to establish a Catholic college at Leeds under the Jesuit Fathers. The Holy Father rose from his chair—his face flushed, his eyes brightened, and he said: God bless you who initiated this grand work. God bless those parents who shall safeguard the vital interests of their children by sending them to a school where they shall be brought up good, honorable men and worthy Catholics. Tell these parents from me that I send them from my heart my blessing. Tell the boys that I bless them and pray to God to prosper them in their studies, that they may add to the gift of faith the gift of learning, the better to enable them to take their places as honorable and worthy men among their fellow-citizens."

Leeds Catholic College is the name of our new day school. Father Bodkin is head master. Father A. Meyer his assistant.—*From "The Tablet," September 23d.*

Fordham University. *The College High School and Hall.* — Since the opening of schools 523 boys have registered in the College High School and Hall. There has been a slight increase in the attendance of the College classes. The two classes which have grown this year are the Fourth Academic and the College Freshman. There are 106 in the Fourth Academic, and 25 in the Freshman class. As the number of boarders is only about ten more than a year ago at this time, it is clear that the great increase has been in the ranks of the day students. Some idea may be formed of this increase from the following data. On Nov. 3, 1904 there were 191 day students in the College, and Academic Grammar schools, on the corresponding date this year, there were 284. This will show that our numbers this year run about one hundred ahead of the corresponding numbers of last year. It is to be expected that owing to the large number of students who now-a-days graduate from Public Schools on the first of February, that our numbers will reach 580 or perhaps six hundred before the publication of the catalogue. The feature of the opening was the number of parents who brought their sons ranging from seven to eleven years to have them entered, but who had to be refused, as we do not take boys under twelve years. Probably forty boys of this kind had to be sent away. The number also of Latin Americans who applied for admission was so large that it was thought unwise to take more than half of them. At one time they had to be turned away at the rate of three, four and five a day. Owing to the increase of students, Ours here have been put in a position to promote the withdrawal of any boy who does not give satisfaction to his

teachers and prefects, and it can be truthfully asserted that there are no boys here now whose absence can be devoutly wished for. The result is that both discipline and application to studies are highly satisfactory.

The Law and Medical Departments.—There has been a little disappointment in the expectations of the schools of Law and Medicine, as regards numbers in attendance. The number attending Law is 15 and Medicine 7. Thirteen of the fifteen Law Students are College Graduates, Holy Cross, St. Francis Xavier's, N. Y. City College and Fordham being represented. As only the primary branches of these two subjects are taught this year, perhaps the small attendance of these schools is not so surprising, as it would at first appear. There are many reasons to account for it. Up to the last moment it was announced that the Law School would be held at St. Francis Xavier's, West 16 St., but owing to the impossibility of getting the needful room for a law library there, a change had to be made, and as there was no time to look for good rooms down town, and as there had been a strong desire in some quarters in favor of having both these schools at Fordham, the Law School was opened in the new college hall building. After a trial of three months it has been found advisable to hold the classes down town. It is there that both the professors and students are to be found while the transit is not yet rapid enough to make it convenient for them to go to Fordham. Hence the second term will open in a lower part of the city. It is gratifying to have to report that the students are enthusiastic over the Professors and Instructors. It is safe to say that not one of them would exchange places with a Columbia, or Cornell student. The two new schools have been occupying rooms in the new college hall building since the opening, but fine new quarters for the Medical School in Science Hall will be ready for occupation in January, and both schools will then have equipments, and appliances equal to any Law or Medical School in the city. Thank God! the schools have begun, and, so far as we can see on the spot, the future is bright.

FRANCE. *French colleges out of France.*—When the law of 1901 sent us out of France our colleges were given over to secular priests, who with the help of some laics, continued our work and kept, as far as possible, to our methods. A few of these colleges have prospered and increased their numbers, but in the greater part the numbers have fallen off. In order that these secular priests who took our place might not suffer, Father General forbade Ours to open colleges out of France. He has allowed, however, the Province of Champagne to open at Antoing in Belgium, some preparatory courses, and at Florennes in the same country a college to replace that formerly at Dijon, which was voluntarily closed

in 1901 for special reasons. Soon after this the Province of Paris was able to open two colleges, one at Jersey, the other at Marne in Belgium, and in 1901 the Province of Lyons obtained the college of Monaco.

The Scholasticate at Canterbury for the provinces of Paris and of Lyons will soon be moved to Hastings where a building is in progress of construction on property recently aquired. Canterbury will be used in the future for a novitiate and the Juniors now at Jersey and the tertians at Mold will be moved there. Mold has been sold to some French religious from Caen who will establish there a refuge. The novitiate of the Province of Champagne, which since our Fathers left France, has been at Arlon, Belgium, was transferred last August to Florennes, where near the college a building has been erected for it.

The French Provincials are not able to supply the calls made upon them for Fathers and Scholastics, and this though the novitiates are flourishing. Besides those teaching in their own colleges in Belgium, Holland, and England, a large number have been sent to the foreign missions and others are teaching in the colleges of Belgium, Italy, and Austria.

GEORGETOWN UNIVERSITY. *The New Hall.*—The original building erected in 1788 has been replaced by an edifice both larger and more magnificent. It is named after the donor, the Ida M. Ryan Hall. What was particularly needed in the College was a better appointed set of private rooms and a modern kitchen; this want has been supplied in a structure of five storeys measuring 130 feet by 62 and 40. The culinary department is quite complete with a central kitchen, high, airy and white with tiled walls, a bakery with the latest patent oven, a dynamo for facilitating labor, dining rooms for the workmen and above all an admirable system of cold storage. Over this and on a level with the quadrangle from which it is entered, is the student's refectory, an impressive hall with marbleized columns, and even more attractive by the unrivalled view up and down the Potomac from its portico and windows. In the three floors above, some thirty rooms in suites of four, double and single, have been secured and leave nothing to be desired in air, elevation, light and every home comfort. In fact the Ida M. Ryan Hall represents in itself the accommodations of a first class modern hotel. It is fire proof in construction; the floors being of reinforced concrete and the partitions of mackite. This new edifice is not only most practical but eminently ornamental in its architecture. In this respect it has redeemed the entire river front which was heretofore in sad contrast with the Healy or main building. From its spired south tower on the east to its domed observatory on the western limit, with this centre in rich Ionic

effects, Georgetown College is now a collegiate pile which excites the admiration of the host of visitors and the residents of the national Capital who throng the roads to Arlington or along the beautiful Potomac.

On Sunday, the 8th of October, the solemn high Mass of the Holy Ghost was celebrated by Father Rector, with Father John A. Conway as preacher. In answer to formal invitations, a number of distinguished friends joined the professors and lecturers as well as the students of the various University faculties in the attendance.

The dining room in the Mulledy building heretofore used by the students, has been divided into a domestic chapel, community refectory, lunch rooms scullery with corridors and a staircase for the upper storeys at the western end. In the domestic chapel our well known benefactress, Mrs. Thomas F. Ryan, has given evidence of her interest in the College by donating statues of Our Lady and St. Joseph and her son Clendenin by the gift of a marble altar. The altar was consecrated by the Right Reverend Bishop Alfred A. Curtis, on Nov. 10th.

The Georgetown Alumni of Washington gave a reception to the new President of the University, Father David Hillhouse Buel, at Rauscher's on the night of Nov. 16th. Towards the close Father Rector expressed his gratification at the fine spirit which prompted this congratulatory ceremony, outlined the administration's new policy on the subject of athletics, and asked for the heartiest cooperation in the welfare of the institution, inter cætera by rendering the academic exercises of the University such as commencements, debates, and lectures creditable demonstrations by means of large and appreciative audiences.

Gymnasium.—Ground was broken for the Thomas F. Ryan Gymnasium on Wednesday, the 20th of December. The Wednesday was chosen in honor of St. Joseph, and the date chosen in season to have our students take home for the holidays the conviction that their favorite expectation was at last assuming concrete shape.

On New Year's day, after having attended the ceremony at the White House in the course of which he saluted President Roosevelt in the name of Georgetown University, Father Rector held a reception of the Law and Medical faculties in the Hirst Library of the College. The number of these who attended was enlarged by Washington members of the Loyal Legion and old and distinguished friends of the University. The quality and character of the guests, Judges Generals and professional men, the genial spirit that prevailed, with the decorations and orchestra rendered the function which lasted from four to six o'clock, a truly happy inauguration of the year.

INDIA. *Mangalore.* The Holy Father Blesses Father Müller's work among the Lepers. Last October Dr. Fernandes, Father Müller's assistant in his hospital establishment, had a special private audience with Pius X.

After receiving the Doctor's homage the Holy Father most amiably invited him to take a seat close by him and told him that he was already well informed with regard to the charitable and humane work which had been founded by the good Father Müller, and expressed his great admiration for him, for Dr. Fernandes, his brethren and assistants who have so nobly chosen to devote their lives to the glory of God in the spiritual and temporal care of the lepers and sick natives.

His Holiness took a great interest in some photos which Dr. Fernandes submitted to him, enquiring how many beds the wards contained and all about their arrangements, and was told that the Leper Asylum averages thirty patients, all castes and creeds being admitted, but they are generally converted to Catholicity. The General Hospital for Catholics only contains seventy beds; then there is the Bubonic Plague Hospital and finally the Dispensary for outdoor patients who average about one hundred a day and are supplied with medicines and attendance gratis; here there is no distinction made of caste or creed. The hospital staff consists of six brothers of which Dr. Fernandes is one, and seven sisters, all Indians, working under the direction of Father Müller.

The Pope was much pleased with this report, and remarked that the Mangalore Mission is a great drain on the finances of the Society of Jesus, and enquired how they managed to meet the expenses of these establishments which must be very considerable. Dr. Fernandes replied that the expenses are met by the profits of the sale of Father Müller's famous specifics and homeopathic medicines, as well as from voluntary contributions from patients, customers and well-wishers. The Holy Father expressed the hope that the Institutions will continue to prosper and will be supported as they deserve, "for this is a truly grand and charitable work." His Holiness consented with much pleasure to write under a photograph of himself the following special blessing for Father Müller, Dr. Fernandes, the staff, assistants and benefactors of the Kankanady establishments:—

To our beloved son Father Müller S. J. and Dr. Lawrence Fernandes, who have both well merited of the foundation of the hospital for poor lepers in Mangalore, and to all equally beloved benefactors, who help in this favorite work of charity, and to all the sick, praying for resignation from Heaven in their sufferings, we impart with all our heart the Apostolic Benediction.

From the Vatican the 14th. October, 1905.

Pius P. P. X.

IRELAND. *University College.*—Father Thomas Finlay has just issued a pamphlet advocating a new and more vigorous policy on the University question. His scheme, which has the merit of being eminently practical and offers an immediate solution of the problem of University education for Catholics, has been warmly supported in many quarters. Briefly he would have the Catholics of Ireland boldly face the present situation, leave the British Government to reflect upon an injustice which it acknowledges but refuses to remedy, and establish for themselves a "National University College." He points out that in Ireland there are over 1000 parishes. If each parish subscribed annually £10, representing three farthings per head of the population, a sum of £10,000 would be secured. This would enable two hundred of the cleverest young men of the country to follow the University course by the establishment of scholarships. The present buildings in St. Stephen's Green (our University College), with some additions, would provide accomodation for the increased numbers, and thus a ready solution might be found of the present intolerable and apparently never to be remedied position of Irish Catholics. In furtherance of this scheme, the Rector of Clongowes has offered three Scholarships of £50 a year, tenable at University College, to the students who have completed their course, and a fourth has been added by the sons of the late Mr. H. V. Gill, the well known publisher, as a "Gill Memorial Scholarship." Following the good example, the Bishops have set aside £2,000 for the establishment of open scholarships, and this has been supplemented by private donations. Good results are looked for next year though they can scarcely surpass the success of this session, our old rival, the richly endowed Queen's College, Belfast, being left far behind. In the summer examinations the results read :—

	Exhibitions and Honours.		
	1st Cl :	2nd Cl :	Total.
University College.	21	24	45
Queen's College.	7	15	22

In these examinations our Juniors, as usual, have carried all before them. Seven entered. All seven got Exhibitions, 6 First Class and 1 Second. On the Exhibition list, Mr. Farrell won First place in 2nd Arts ; Mr. Rahilly First in 1st Arts ; Messrs Keane and Finn 1st and 2nd in Matriculation, and in no less than nine individual subjects they headed the list.

Gardiner St.—Father John Conmee, the new Provincial of the Irish Province, is well known throughout the country as an eloquent preacher. He has just returned from Rome, where he had gone on behalf of the Bishops, as Postulator of the Irish Martyrs. On the morning of his appointment, His Grace the Archbishop, Dr. Walsh, and Sir Anthony Mac-

Donnell, the Under Secretary for Ireland, were the first two callers to offer their congratulations. Father James Cullen has taken up his residence at St. Francis Xavier's in order to devote all his energies to the working of his "Pioneer Total Abstinence Association." The object of "The Pioneers" is to have a picked body of total abstainers for life, who by their example may encourage others to a moderate use of intoxicating drink, and also to make reparation for sins of intemperance. A period of two years probation is necessary for admission and each member must wear publicly a temperance badge, pin or button, of the Sacred Heart. Founded less than five years ago, the Association has made wonderful progress and now numbers over 45,000 "Pioneers" including some 600 priests. The good work done by our Fathers in the Confessional and by means of Confraternities and Sodalities, still continues. As a proof of this the week day Masses, ending at eleven o'clock, are attended by large numbers and on an average 16,000 Communions are distributed every month. Father Russell still continues to write and edit "The Irish Monthly," which he has safely steered through the journalistic shoals for the past thirty-five years. Apart from its literary merit, this should be enough to turn the head of a less modest magazine.

Clongowes.—The publication of the Intermediate lists shows that Clongowes still heads all the other schools of Ireland. Owing to sickness during the year it was feared that the result of the examinations would not be very satisfactory, but not only did we head the list but almost equalled the combined total of the next two Catholic colleges winning two medals, eleven Exhibitions and twenty prizes, a total of thirty-three distinctions.

Within recent years many useful and much needed improvements have been made in the College. Under the energetic rule of Father James Brennan, the late Rector, a splendidly equipped gymnasium, 110 ft. by 40 ft., was built. A number of well fitted hot water baths were added to the existing swimming bath and the whole system of ventilation and drainage brought up to date. The "Clongowes Union," established some years ago and which has proved a great success, has been the means of keeping many of the past men in touch with the college. The President, the Lord Chief Baron Palles, has offered a gold medal to encourage the study of higher mathematics.

Belvedere.—The Rector, Father Tomkin, has done much for Belvedere during the past five years. In order to make the college more select he has twice raised the pension, with the result that more and a nicer class of boys are coming to us. Belvedere has a very good name in Dublin and has no rival among other Catholic day schools. An attractive feature, initiated this year, has been the opening of a

hall for manual instruction, carpentry and joinery work. The roll of boys still shows a satisfactory and steady increase.

Milltown Park.—Father Peter Finlay, our newly appointed Rector, still remains Professor of Theology for the Long Course. The number of theologians this year, forty-six creates a record for Milltown. Our numbers include five from the English Province, three Australians, four Portuguese, four Belgians, one American, one Frenchman and a Dutchman. The Pentecostal gift of Tongues would be welcome.

ITALY. *Turin Province. The Grand Act in our Scholasticate of Chieri.*—We translate from the "*Italia Reale*" of June 28th, 1905 the following account of a Grand Act that was held in our Scholasticate of Chieri.

"A splendid Theological Disputation, similar to those that used to take place in the large Universities of bygone days, was held yesterday, June 27th, in the College of the Society of Jesus at Chieri. The first session opened at 9 A. M. under the presidency of his Lordship Monsignor Manacorda, Bishop of Fossano. Printed copies of the theses to be defended were distributed among the audience.[1] The theses were not less than 274 and they were to be upheld by Father Julius Monetti, of whose success both the Rector of the College, Rev. Fr. Torti, and his Rev. Professors Fathers Schiffini and Sciolla have just reason to be proud.

"After the defender had read an elegant and masterly Latin dissertation, the objectors began to propose their difficulties, to which the defender gave ready and clear solutions. The whole dispute was carried out, as it is customary, in Latin, with admirable clearness and fluency on the part both of the defender and of the objectors. It was really an intellectual treat to witness the good-humored exchanging of subtle objections and of clear, exhausting replies.

"Rev. Father Martini, former Rector of the "Instituto Sociale" of Turin, and actually Spiritual Director of the College "Arecco" in Genoa, opened the disputation. The subject of their deep and interesting debate was the divinity of Christ our Lord. The Very Rev. Canon Joseph Falletti D.D. next entered the lists. The cognoscibility of the mysteries of our holy Religion was the ground of his attack, which, indeed, was nobly repulsed by the defender. We witnessed a fine tilt in logic, when the professor of the Mission-House of Turin, Rev. Father Saccheri proposed his objections against the abstruse question of the propagation of original sin. Finally Father Martini renewed the charge, giving the defender an opportunity of displaying his erudi-

[1] Through a delicacy bordering on exaggeration Father Schiffini decided that no theses on Grace should appear on the program, as Dominicans had been invited to take part in the disputation. Ed.

tion and how well acquainted he was with the latest vagaries of modern rationalists. It was then that the defender with animated language lashed their boldness and showed how wild and unfounded are their would-be scientific assertions, with which they are trying to make their admirers believe that the gospel of St. John is nothing short of a reproduction of the ideas of Plato, Philo and the so-called Alexandrian School. The morning session closed a little after 11 o'clock.

"The exercises were resumed in the afternoon at 3.30 and honored by the presence of his Eminence Cardinal Richelmy and his Lordship Monsignor Manacorda. After the reading of another dissertation Father Casalone, who is at present teaching in the Seminary of Casale, opened the discussion by objecting against the infallibility of the Roman Pontiff. Then Father Marcus Sales O.P. came to the front with difficulties against the mystery of the Trinity. He was followed by the Rev. Canon Stephen Ronco, a professor in the Metropolitan Seminary of Turin, who after paying a genial compliment to the defender, brought out the latter's talent as a ready logician by his argumentation on the intention required in the minister for the validity of the Sacraments. Upon Father Rector's inviting all that were present to join in the disputation, Father Taverna began a discussion with the defender on the inspiration of the Scripture. This gave the defender an occasion of holding up to scorn the day-dreams of those modern critics, whose sole aim seems to be that of bringing the Holy Scripture to the level of an ordinary book. His Eminence, too, was pleased to engage for a short while in the dispute, and his placing side by side two theses—that on indefectibility of the Church and the other on its monarchial government, called from the defender a fine exposition in which he showed that the monarchial authority of the Church is in no wise interrupted by the succession of the various Pontiffs. Thus the crowning act of the learned palaestra turned out to be a hymn of praise to the Church and to the Papacy.

"His Eminence was loud in his praises and good wishes in behalf of the defender and of the Society of Jesus. With the blessing of the Eminent Prelate the successful work of the day was brought to a close leaving in the minds of all a pleasing impression not easily to be forgotten."

JERSEY CITY.—*St. Peter's College and Manresa Hall.*—A preparatory school for boys was opened by St. Peter's College last September on the Jersey City heights under the name of Manresa Hall. It is for boys intending to take the college course and fills a special need for St. Peter's which has never had a preparatory department. Forty-nine pupils, under the care of Father Brock have been enrolled and a cadet corps has been organized under the care of an efficient

drill master. It was the good fortune of the editor of THE LETTERS to meet these youngsters recently and they certainly appeared to great advantage in their military uniform and besides were as bright and intelligent looking boys as he has ever seen.

OUR JUBILARIANS for the year 1906 are:—

Diamond Jubilarian (Sixty years in the Society)

Father Jerome d'Aste, entered August 26, 1846 (Rocky Mt. Miss.)

Golden Jubilarians (fifty years in the Society)

Brother Joseph Staggi, entered May 1, 1856 (California Miss.)

Father Francis Gubitosi, entered July 21, 1856 (New Mexico Miss.)

Brother Theodore Vorbrinck, entered August 9, 1856 (Md. N. Y. Prov.)

Father Aloysius M. Gentile, entered September 10, 1856 (New Mexico Miss.)

MARTYRS. *Our Newly Beatified.*—Solemn Triduums have been held throughout the country during the past few months in nearly all our churches in honor of the Hungarian Martyrs, Blessed Mark, Stephen, and Melchior, beatified in January 1905. In the Maryland–New York Province these triduums were held on October 20, 21, and 22. Several of the churches published for distribution among the people pictures and prayers with a short history of the Martyrs. The booklet issued by Gonzaga College, Washington, D. C. was especially worthy of note.

MISSOURI PROVINCE. On Dec. 8 Father Henry Moeller was proclaimed Provincial, and on Dec. 10 his predecessor, Father Joseph Grimmelsman, was installed as Rector of St. Stanislaus Novitiate and Instructor of the tertians.

St. Louis University.—Scholasticate.—The Fall disputations took place on Nov. 27 and 28, as follows: "*De Sacramentis in Genere*," Fr. Louis Fusz, defender, Fr. John Furay and Fr. Joseph Kammerer, objectors; "*De Actibus Salutaribus Eorumque Principiis*," Fr. William Engelen, defender, Fr. John Weiand and Fr. Robert Johnston, objectors; "The Book of Ecclesiasticus among the Jews." Fr. Edward Cummings, essayist; "Religio-Military Orders," Mr. Michael Walsh, essayist. "*De Norma Moralitatis*," Mr. Florence Sullivan, defender, Messrs. William Cogley and Edward Jones, objectors; "*De Intellectu*," Mr. Francis Meyer, defender, Messrs. Patrick Mahan and Joachim Mosca, objectors; "*Ex Cosmologia*," Mr. Charles Meehan, defender, Messrs. George Keith and William H. Fitzgerald, objectors; "Newton's Laws," Mr. Theodore Schulte, lecturer.

Chicago.—The steady increase in number of the students at St. Ignatius College, over 600 having been enrolled during the present session, the limitations of the existing site and the difficulty of access it presents to many whose homes are miles distant, have rendered an independent location desirable and even imperative. In view of this need the consent of the Most. Rev. Archbishop has been secured for the opening of a new parish, under the administration of Ours, in the northeastern part of Chicago, and negotiations are going on for the purchase of a tract of land of twenty-two acres from the Chicago and Milwaukee R. R. Co. Educational beginnings will necessarily be modest; but it is hoped that a College course will follow at no distant date, to culminate, perhaps, in a flourishing University.

British Honduras.—Father William Stanton, who lately returned to this Mission, has been assigned to a section heretofore uncultivated through dearth of spiritual laborers. His centre of operations is at Benque Viejo.

NEW ORLEANS MISSION. *Immaculate Conception College, New Orleans, New Villa.*—In the early part of the past spring, Father Rector purchased a site for a new villa at Long Beach, Miss., on the gulf coast, about sixty miles from New Orleans. Our former villa, on the Tchefuncta River, which had been in use ten years, had many inconvenient features. Joined to these were the dilapidated state of the villa house and steam-boat landing, which rendered necessary urgent and extensive improvements or the final removal elsewhere.

The new villa, called Villa Gonzaga, is delightfully situated at the best spot for our purposes along the adjacent coast. Midway between Gulf-port and Pass Christian—two famous resorts for summer and winter visitors—it has the advantage of both these places for obtaining supplies, and is in suitable proximity to railway stations. A trolley line is soon to be built just along the Mississippi coast, thus affording us city conveniences, while not infringing too deeply on our privacy. The villa property has a narrow frontage on the shell road skirting the beach, and extends half a mile back to the railroad. It is magnificently wooded with the towering long-leaf pine, red maple, sweet gum and specimens of the noblest magnolias to be found in southland. The villa house—quite a new building, and unoccupied the two years previous to our purchase—is a handsome roomy structure of typically southern architecture. Other buildings are to be erected in the near future. Water is forced through the house by an artesian well over eight hundred feet deep, which yields, with considerable force, more than two hundred gallons a minute. A newly-erected wharf, four hundred and fifty feet in length, extends into the saltiest of waters.

The fishing is of the best, and from fifty to a hundred pounds is the usual catch in three hauls of the villa seine.

The Yellow Fever Situation.—The recent yellow fever epidemic occasioned no little inconvenience to Ours. The drastic quarantine regulations prevented any of Ours from leaving the city except under great difficulty. Special Masses and prayers were offered up daily by the community during the plague that it might speedily be brought under control. The City Health officer delivered a lecture in Alumni Hall to a large and representative assembly, on the mosquito and the transmission of yellow fever by this insect. On the same occasion, Dr. Guiteras, the Havana health officer, gave a talk in which he alluded to our Fathers as the first to submit themselves for the fever experiments made in Havana in recent years. He further affirmed, that without the material and moral assistance of the Jesuit Fathers, the cause of the transmission of yellow fever would probably still remain unknown.

Our minister, Father Louis Green, was taken sick with the fever on the evening of Sunday, Sept. 3rd after a sermon in the church. He was removed to Hotel Dieu, where he succumbed to the fell disease on Sunday, the 10th. His death made a profound impression on Catholics and non-Catholics alike ; the local papers paid a grand tribute to his memory, and the large number of clergy and people that attended his funeral, attested the general appreciation of his popularity, his great piety and zeal. This was the first death from yellow fever among Ours since the epidemic of '78, when the Father Minister died. Divine Providence spared the rest of our community from infection during the recent visitation.

College Notes.—Owing to complications arising from the fever situation, Father Rector thought it advisable to delay the opening of school a month. Other colleges opened in September, and thus we lost some boys. The addition of another class—called Intermediate—to the previous four years of the commercial course, also caused a slight falling off in the number of students. Boys of wealthier families, who fled North during the epidemic, returned to school only in November. Despite drawbacks, the number enrolled by the end of the year will not fall far short of four hundred.

The cadet corps appeared in the parade organized to honor President Roosevelt during his recent visit to the city. The soldierly bearing and gentlemanly deportment of the cadets elicited general admiration. Father Charles Lamb is in charge of the cadets, and is prefect of discipline. He replaces Father A. Otis who is now making the tertianship at St. Andrew-on-Hudson.

Spring Hill has the distinction of being probably the only college, certainly the only boarding college, along the Gulf coast which opened this year on schedule time. Within the history of man the yellow fever has never been known to

break out in this suburb, and in the last visitation people flocked here from Mobile and lived in the one hotel and in tents and huts until the danger was past. This year, to the wonder of its sister cities who would scarcely give credence to the fact, Mobile had not a single case of fever, and there were only two or three cases, brought from outside, in the whole state of Alabama. Hence, we experienced no direct harm from the yellow fever; it might as well have been in Canada, as far as our health was concerned. But we did suffer in our attendance, as the students from infected points, notably New Orleans, were not able to enter Alabama on account of the quarantine. On the opening day, September 6th, only sixty were registered. At present there are 162 actually present, a falling off of about twenty from last year's attendance. We expect many old and new boys to come after the Christmas holidays; so that in spite of our setback at the beginning of the year, we will not be injured to any great extent by the yellow fever outbreak of 1905.

The triduum in honor of the newly beatified Hungarian Martyrs was held on the 17th, 18th and 19th of November. Each day there were an instruction, special prayers to the Martyrs and Benediction of the Blessed Sacrament. The instructions were given by Father Superior, Father Lawton and Rev. Father Rector respectively. On the last day there was Solemn Benediction with the chanting of the Te Deum.

NEW YORK. *Our Church for the Italians.*—The work here has grown from the mustard seed but it has hardly reached to the height of the tall tree as yet. Still it is a very different place from the one that Father Russo entered fourteen years ago and began to evangelize. We have a church seating nearly 1500, with six Masses every Sunday and a parish school with over 800 pupils, though how they all get into it is more of a mystery to us every time we look upon it. Our Sodalities and catechism classes are almost beyond count.

There are two catechism classes a week in the afternoon at half-past three, and three times a week in the evening two more, besides the usual Sunday School. There is a Junior Children of Mary for the girls as well as Senior division; a League of the Sacred Heart with about thirty promoters of both sexes; a Sodality of the Holy Rosary with 1500 members of both sexes; a Sodality of St. Fortunata for women with 125 members, and a Sodality of St. Joseph for men with sixty members. We are trying to start a Young Men's Sodality but it is too soon to speak of it as an accomplished fact. It is in its tentative stage. Then there is a Sewing School conducted by the Children of Mary of Manhattanville every afternoon of the week, except Sunday and Saturday. On this last day it is held in the morning, for the

school girls who form its members have their day free. Its membership is a shifting quantity for it is one of the discouragements of all work among the Italians, that like Longfellow's "cares which infest the day" they "fold their tents like the Arabs and silently steal away." Still it can count about one hundred active members in its three classes. Then there are two boys' clubs. One includes those who have made their first Communion with the age for dismissal about fourteen. The other takes those over this age and has no definite age limit for dismissal. Either club numbers about thirty active members. Such are the organizations which do the work of God among the Italians of the congregation.

Because one is prone to look at what is lacking rather than at what has been done, this work seems at times unsatisfactory. For it must be borne in mind that we are handicapped in the church, which should be twice as large, in the school which is in the same predicament, but most of all we are handicapped in the people. They are unresponsive to religious influences, distrustful of the church, and careless about the great obligations, Mass, Easter Communion, Friday Abstinence.

For example, we have a class in Christian Doctrine in Italian nearly every afternoon for our own school boys just come from Italy. Scarcely one or two out of some odd twenty of them knows the Our Father, the Hail Mary, and the Apostles' Creed, yet they range from ten to fourteen years of age. You can imagine what such a youthful training is going to make of them when they grow up. The one consoling fact about the population *en masse* is its desire to baptize its children and its early marriages. We average about 100 baptisms a month, or nearly 15,000 since the church was founded, and judging from the banns the marriages must be about ten a week.

St. Francis Xavier's College opened this year with an encouraging increase in numbers, especially in the High School Department, and there is every indication that the roll in the lower classes will continue to increase from year to year, in consequence of the satisfactory arrangements lately made with the Most Rev. Archbishop, and his public commendation of the school to the pastors. The most noteworthy incident of the first term in the college is the production of Mr. McCarthy's new play "The Fool's Bauble" during Christmas week. This play was put upon the stage with excellent effect, and the acting of the students was remarkably fine and showed careful drilling. The scene is laid in the picturesque domain of old King René of Provence. The plot, which Mr. McCarthy has handled with some ingenuity, deals with the intrigues of Louis XI. of France and the Duke of Burgundy, one of which is the efforts of a knight of King René to gain possession of Pro-

vence. The conspiracy is discovered by René's court fool, Le Feignant, and Count Armand D'Angoulard, the King's Prime Minister. The latter had been falsely accused, thrown into prison, released and the real traitor banished. Le Feignant, the court jester, is the pivot and motif of the play.

The Messenger's change to Kohlmann Hall.—The Fathers connected with "The Messenger" have moved to a new residence in the upper part of the city, which, in memory of Father Kohlmann, has been called Kohlmann Hall. The publication offices remain at twenty-nine West Sixteenth Street. Kohlmann Hall is situated at the highest point of Manhattan Island, 266 feet above sea level, commanding fine views of the Hudson, of Long Island Sound, and of the Bronx. The neighborhood is all under improvement and it is expected that early in spring many fine houses will be erected south of us. North and adjoining our property is the Bennett estate, which is to be made over to the city for a public park. West of us is Fort Washington Park; east is a continuation of the Bennett property. Just above is Fort Washington monument. The Broadway cars are a block east of us and a block further is a subway express station, from which cars run over Washington Bridge, connecting with the Bronx. Our property comprises ten city lots, 255 frontage on Fort Washington Avenue and 185 feet on 181st Street. The house has been improved and altered for our own dwelling purposes. It is four stories high. The ground floor is for kitchen, store, furnace and domestics' rooms; the main floor, just above, is for chapels, parlors, dining room; the third floor has five dwelling rooms and a library and sitting room. The top floor contains three dwelling rooms and a library which can accommodate 5000 volumes, which will be amply sufficient for our purposes, as we shall keep only standard books.

St. Ignatius' Church.—The feast of St. Lawrence O'Toole, the church's secondary patron, was solemnized on the Sunday within the octave of his feast which falls on November 14th. The church possesses a notable relic of the Saint which Father Merrick, after much writing to Dublin, to France and to Rome, finally secured. We know of but one other church in the United States dedicated to St. Lawrence O'Toole. A course of Sunday evening catechetical instructions was begun this fall by Father Fargis and has proved very successful. Hitherto but a few hundred attended the evening services, now the church is filled every Sunday night.

The Loyola School has thirty-five boys in actual attendance, the same number as last year. For every boy, therefore, that has left a new boy has come. Six of those who left had gone as far as we take our boys. Two from the lower classes left to go to a Catholic boarding school. One is in St.

Francis Xavier's in this city. Two only were withdrawn with the intention of sending them to non-Catholic schools. Of the six quasi graduates, one is in Holy Cross, making three Loyola boys there; one is in Georgetown, also the third we have sent there; one is in Stonyhurst; two have gone to business; one only has gone to a non-Catholic college, and he is not over proud of the distinction. It would appear, therefore, that the Loyola School does give its boys a leaning towards Catholic Higher Schools and that this leaning is growing stronger every year. The spirit among the boys is a very fine one. Their attachment to the school is pronounced. Most of the old boys, especially those who are at college or at other schools, make it a point of visiting Loyola whenever they are in the city. A number of these have begun to organize an Alumni Sodality (not an Alumni Association). Their idea is to meet at stated times at the School for Mass and Communion and to have a social gathering afterwards. The chief mover is a student at Yale and he is enthusiastically seconded by a chum who is in business in the city here. The St. Vincent de Paul Society as it did last year, took measures to help Father Walsh provide a Christmas tree for his Italian children. Practically every boy goes to confession weekly. These boys need no urging; they go in a spirit of simplicity and liberty of soul which is consoling to those who observe it.

OUR NOVITIATES.—The number of novices, juniors, and tertians in the novitiates of this country and Canada on October 1 was as follows:—

	NOVICES						JUNIORS			TERTIANS
	Scholastics			Brothers						
	1st yr	2d yr	Tot.	1st yr	2d yr.	Tot.	1st yr	2d yr	Tot.	
Md. N. Y.	34	24	58	9	4	13	31	17	48	16
Missouri.	16	11	27	4	2	6	9	18	27	21
California	8	10	18	3	3	6	11	8	19	..
New Orleans.	7	6	13	2	1	3	6	9	15	..
Buffalo Miss.	14	8	22	..	1	1	7	7	14	7
Canada	12	8	20	4	1	5	..	8	8	..
Total,	91	67	158	22	12	34	64	67	131	44

OUR SCHOLASTICATES in this country and Canada had on October 1 the following number of students:—

	THEOLOGIANS			PHILOSOPHERS			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock	40	22	62	15	16	11	42
St. Louis	75	22	97	17	28	12	57
Montreal	14	8	22	...	8	8	16
Spokane	...	11	11	15	...	...	15
Prairie du Chien	...	...	...	7	7	11	25
Total	129	63	192	54	59	42	155

PHILADELPHIA. *The Gesu and St. Joseph's College.*—Our parish, as many of your readers know, has always been conspicuous for the strong practical faith of its members. Among the causes, that may be assigned for this consoling condition, a very important place must be given to the catechetical instructions delivered every Sunday evening for many years by Father Villiger. Father Peter Cassidy has been heard to say that nowhere did he find people so well instructed as in the Gesu Parish.

Hungarian Martyrs.—The Triduum in honor of the Hungarian Martyrs furnished one of several occasions during the past six months for a splendid manifestation of this faith. Each day we had a solemn High Mass and at the High Mass on Sunday October 22nd the panegyric was preached by Father Singleton, who brought out very forcibly the points in the lives of the three Martyrs. On each evening of the Triduum we had a sermon followed by October devotions and Benediction, and on the closing evening the Archbishop presided at solemn Vespers and gave Benediction. The attendance at all the services and especially the number of Communions were most satisfactory.

The New Organ.—The opening of our new organ took place on Sunday October 29 before a very large and representative audience lay and clerical. The Recital was given by our own organist Mr. O'Brien, assisted by his male choir and by three organists from the city—Wood of St. Stephen's (Protestant), Thunder of the Cathedral, and Donville of St. Charles'. The organ is the gift of Mr. Bernard Corr a pewholder in memory of his son Bernard J. Corr. His cheque was for 10,000 dollars, but the organ is a 15,000 dollar instrument as the pipes of the old organ were used by the builders, the Kimball Company of Chicago, who, desiring to place in the East a representative organ, built ours at cost price. To quote the articles in the Booklet of the Recital and our October Bulletin, "It is the opinion of experts that the Gesu organ will prove itself a master-piece in advanced scientific organ building. It is a three manual and pedal organ with duplex tubular pneumatic action, including stop action. It contains therefore four distinct organs, Swell, Great, Choir or Solo, and Pedal. The orchestral registers are simply marvellous. There are perfect imitations of the Violin, Viola, Violincello, Double Bass, Cornet, Horn, Clarion, Trumpet, Tuba, Trombone, Oboe, Bassoon, Clarionet, Fagotto, Flute, Piccolo, Viola da Gamba, and especially of the Vox Humana. The chimes are in a big box, high up in the back of the organ." It may be well to add that the Kimball Company has given bond to be responsible for any defect that may be discovered in the mechanism of the organ for the next five years.

Choir.—All are delighted not only with the organ, but with the singing of the male choir, which came into exis-

tence immediately after the publication of the Pope's Encyclical. The church is filled at High Mass and at Vespers.

Catechism.—In obedience to the Pope's letter on catechism, we commenced without delay the explanation of the catechism at all Low Masses, and at Vespers. We have also of course the advanced Sunday School. Our people are deeply interested in these instructions. Except on certain special feasts, the sermon at the High Mass is largely dogmatic. We thus hope to continue the good work commenced so many years ago by Father Villiger and attended by such splendid results. It is scarcely necessary to say that our confessionals and Communion rails continue crowded as of old.

The College is making steady progress and has clearly a bright future before it, notwithstanding that we have formidable rivals in the free high schools, principally because they are free.

PHILIPPINE ISLANDS. *A New Superior of the Mission.*— On December 9th Father Fidelis Mir, Rector of St. Francis Xavier's College (the Observatory) was appointed Superior of the Philippine Mission. On the 10th Father Pio Pi, formerly Superior of the Mission, was made Rector of St. Francis Xavier's, and on the 11th Father Joachim Añon, formerly Prefect of Studies, succeeded Father Clos as Rector of the Ateneo. Fr. Michael Sadderra Mata has been appointed Rector at Vigan. Father Añon made part of his theology at St. Louis and his tertianship at Florissant.

Manila. — Extracts from a communication from Mr. Brown to the "Letters and Notices." "Within the last two years we have taken charge of three seminaries, two belonging to the Archdiocese of Manila and the others to the diocese of Vigan. Great opposition was at first made to the taking up of this work by Ours, but as the Apostolic Delegate was firmly convinced that we were the only Religious Order in the Philippines capable of undertaking the work, and at the same time acceptable to the people, he obtained an order from Rome by which we were commanded to open the (Manila) Seminary. It was opened in June, 1904, at the Normal College. As the old seminarians had been in the meanwhile dismissed, the boys now received were quite young, hence the studies followed for the present are those of a *petit seminaire.* This year it contains 107 seminarians, the classes ranging from Preparatory to Poetry.

"The Superiors of the Mission and the Provincial of the Aragon Province have asked for men from the American Provinces but it appears difficult to obtain these on account of the great amount of work they have to accomplish at home. If the American Jesuits had a college here, say, about four times the size of Stonyhurst, it would overflow within the first term, because the fever for learning which

has seized upon the Filipinos is so extraordinary and the good name of the Jesuits stands so high, that it is almost impossible to keep them out of our colleges.

"The fame of the Observatory is ever increasing, and the reputation of Father Algué grows still greater. On the 11th of July he left for Spain, and will open his vacation of six months in Europe, receiving his salary of $2500 all the same. He has been commissioned by the Government to represent the Philippines in the congress of Meteorologists to be held at Innsbruck."

Mr. Brown's entomological researches in the observatory gardens have thus far resulted in the discovery of 10 new genera, and 150 new species of Hymenoptera. Dr. Ashmead, of the National Museum at Washington, designates these new varieties, in a late publication, by the discoverer's name.

Aid Asked.—The following letter appeared in "The New York Herald" for December 29, 1905 :—

To the Editor of the Herald :—

We write to you at the request of his Grace the Most Rev. J. J. Harty, who wishes to place the following facts before the Catholics of the United States, through the medium of the press :—

We are visiting the garrisons, hospitals and prisons in and about Manila. We have no fund of any kind to aid us in our work, though Protestants from the States are supporting their numerous missionaries here (working in a field altogether Catholic) with immense contributions.

There are many in the States who can help us by sending us Catholic newspapers and magazines, books and pamphlets explaining Catholic belief and practices ; prayer books, catechisms, large or small ; beads, scapulars, pictures or medals.

In the name of the Most Rev. Archbishop we appeal to the apostolic charity of our Catholic brethren.

Our benefactors may not only be assured of our prayers, but of the reward the Saviour promises those who help to establish His Kingdom on earth. Offerings may be sent by mail to "Most Rev. J. J. Harty, Archbishop of Manila, P. I." Faithfully yours.

Philip M. Finegan, S. J.
James P. Monaghan, S .J.

Manila, P. I., Nov. 23, 1905.

Portugal. *Liberty of teaching.*—The Portuguese Government issued towards the end of last August a decree concerning the studies to be followed in all the lyceums and colleges of the kindgdom. Henceforward only the director of studies of each college need have a diploma. As for the other professors, they need no diploma to teach provided they be chosen by the director of studies. It is a great step forward, in the liberty of teaching. The course of studies is

seven years. German or English is obligatory from the second year. In our colleges only English will be taught as this language is far more useful to us than German.

The Novitiate at Barro is doing very well. It has thirty-one scholastics and twelve coadjutor novices. The College of Campolide sent two novices this year and St. Fiel one, while the Apostolic School of Guimares sent only four. The tertians number eight. Three belong to Portugal, three to Germany, one to France, and the eighth to Rome.

SUMMER RETREATS.

MARYLAND NEW YORK PROVINCE.

RETREATS FROM JUNE TO SEPTEMBER INCLUSIVE 1905.

TO DIOCESAN CLERGY.

Albany....1
Antigonish....1
Boston....2
Brooklyn....1
Buffalo....1
Burlington....2
Cleveland....2
Fall River....1
Halifax....1
Hamilton....2
Harrisburg....2
Hartford....2
Manchester....1
Newark....2
New York....3
Philadelphia....2
Portland....1
Providence....1
Richmond....1
Savannah....1
Springfield....2
St. John N. B....1
Wilmington....1

SEMINARIANS

Emmittsburg....1
Newark....2
Overbrook....1

RELIGIOUS MEN

Augustinians....2
Salesian Congreg....1
Christian Brothers....4
Sacred Heart Brothers....1
Xaverian Brothers....1
Students in Coll....4

RELIGIOUS WOMEN

Sisters of Charity.

Greensburg, Pa....2
Halifax....2
Holyoke, Mass....3
Leonardtown, Md....1
Newburyport, Mass....1
New York, N. Y....6

Sacred Heart.

Albany, N. Y....1
New York, N. Y....2
Philadelphia, Pa....1
Providence, R. I....1
Rochester, N. Y....1

Sisters of St. Joseph.

Binghamton, N. Y....1
Chestnut Hill, Pa....4
Hamilton, Ontario....2
Hartford, Conn....1
McSherrystown, Pa....1
Rutland, Vt....1
Springfield, Mass....1
Troy, N Y....2

Sisters of Mercy.

Baltimore, Mt. W....2
Bangor, Me....1
Brooklyn, N. Y....2
Burlington, Vt....1
Calais, Me....1
Deering, Me....1
Hartford, Conn....3
Manchester, N. H....2
Meriden, Conn....2
Marion, Pa....2
N. Y. City....1
Tarrytown, N. Y....1
Portland, Me....1
Providence, R. I....2
Rensselaer, N. Y....1
Titusville, N. Y....1
Wilkesbarre, Pa....1
Worcester, Mass....1

Notre Dame.

Boston, Mass....1
Boston, Roxbury....1
Fort Lee, N. J....1
Lowell, Mass....1
Philadelphia, Pa....1
Waltham, Mass....1
Washington, D. C....1
Worcester, Mass....2

Good Shepherd.

Boston, Mass....2
Brooklyn, N. Y....2
Newark, N. J....1
New York, N. Y....2
Philadelphia, Pa....1
Magdalens....4

Visitation.

Baltimore, Md....1
Frederick, Md....1
Georgetown, D. C....1
Parkersburg, W. V....1

Richmond, Va.....1
Washington, D. C.....1
Wheeling, W. Va.....1
Wytherville, Va.....1

Sisters of the Bl. Sacrament, Cornwells, Pa.....2
Bon Secours, Baltimore, Md.....1
Carmelites Boston, Mass.....1
Faithful Companions of Jesus Fitchburg, Mass.....1
Franciscans, Peekskill, N. Y.....2
Holy Child Jesus, Sharon Pa.....1
" " " N. Y. City.....1
Holy Names, Schenectady, N. Y.....1
Hospitallers of St. Jos., Winoski, Vt.....1
Immaculate Heart, Villa Maria, Pa.....1
Imm. H. Daughters of, Burlington, Vt.....1
Imm. H. Daughters of, Westchester, N. Y.....1
Ladies of Loreto, Canada.....2
Ladies of the Cenacle, N. Y.....1
Little Sisters of the Poor New Haven.....1
Little Sisters of the Poor of St. Francis, N. Y. City.....1
Mission Helpers, Baltimore, Md.....2
Missionary Srs, West Park, N. Y.....2
Oblates of Providence, Balto, Md....1
Presentation, Fishkill, N. Y.....1
" Staten Island, N. Y.....1
Sisters of Peace, New Jersey.....1
SS. H. Srs., Sag Harbor, L. I.....1
Ursulines, New York.....1
" New Rochelle, N. Y.1
Good Shepherd Penitents.....4
Secul. Ladies and Pupils in Conv...30

Summary.		Number on Retreat	
Diocesan Retreats	34		2562
To Seminaries	4		195
" Religious Men	9		582
" Religious Women	123		8323
" Lay People	36		5379
Total,	206	Total,	17041

SUMMER RETREATS.

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCT. 15, 1905.

To Diocesan Clergy.

Denver.....1
Green Bay.....1
Helena.....1
Indianapolis.....2
Leavenworth.....1
London, Ont.....1
Marquette.....1
Winona.....1

To Religious Men and Ordinandi.

St. Viateur, Bourbonais, Ill.....1
Christian Brothers, Chicago, Ill.....1
Christian Brothers, Memphis, Tenn.1
Christian Brothers, St. Paul, Minn..1
Ordinandi, Chicago, Ill.....1

To Religious Communities of Women.

Benedictine.

Guthrie, Okl. Ty.....1

Charity.

Leavenworth, Kan.....2
Mt. St. Joseph, O.....1

Charity B. V. M.

Chicago, Ill.....8
Council Bluffs, Iowa.....1
Davenport, Iowa.....1
Des Moines, Iowa.....1
Dubuque, Iowa.....3
Holden, Mo.....1
Lyons, Ia.....1
Milwaukee, Wis.....1
Wichita, Kan.....1

Charity of Nazareth.

Lexington, Ky.....1
Mt. Vernon, O.....1
Nazareth, Ky.....2
St. Vincent, Ky.....1

Christian Charity.

St. Louis, Mo.....1

Dominican.

Memphis, Tenn.....1
Nashville, Tenn.....1

Felician.

Chicago, Ill.....1
Detroit, Mich.....1

Good Shepherd.

Carthage, O.....1
Chicago, Ill.....2
Detroit, Mich.....1
Kansas City, Mo.....1
Louisville, Ky.....1
Memphis, Tenn.....1
Milwaukee, Wis.....2
Newport, Ky.....1
St. Louis, Mo.....3
Sioux City, Ia.....1
Odell, Ill.....1

Helpers of Holy Souls.
St. Louis, Mo.....1
Holy Child Jesus.
Lincoln, Neb.....1
Holy Cross.
Notre Dame, Ind.....1
Ogden, Utah.....1
Salt Lake City, Utah.....2
Holy Names.
Windsor, Ont.....1
Humility of Mary.
Ottumwa, Iowa.....1
Little Company of Mary.
Chicago, Ill.....1
Little Sisters of the Poor.
St. Louis, Mo.....1
Loretto.
Florissant, Mo.....2
Joilet, Ill.....1
Kansas City, Mo.....1
Loretto Heights, Col.....1
Nerinx, Ky.....2
Springfield, Mo.....1
Mercy.
Cedar Rapids, Iowa.....2
Chicago, Ill.....3
Cincinnati, O.....2
Clinton, Iowa.....1
Council Bluffs, Ia.....1
Dubuque, Ia.....2
Eureka Springs, Ark.....1
Independence, Ia.....1
Iowa City, Iowa.....1
La Barque Hills, Mo.....1
Milwaukee, Wis.....1
Nashville, Tenn.....1
Omaha, Neb.....2
Ottawa, Ill.....1
Sacred Heart, Okl. Ty.....1
St. Louis, Mo.....1
Sioux City, Ia.....1
Missionary Sisters S. Heart.
Chicago, Ill.....1
Notre Dame.
Cincinnati, O.....1
Columbus, O.....1
Dayton, O.....1
Reading, O.....1
Quincy, Ill., (Sch. SS. N. D.).....1
Oblate Sisters of Providence.
St. Louis, Mo.....1
Our Lady of Sion.
Louisville, Ky.....1
Presentation.
Dubuque, Iowa.....1
Providence.
St. Mary's, Ind.....4
Sacred Heart.
Chicago, Ill.....1
Cincinnati, O.....1
Grosse Pointe, Mich.....1
Lake Forest, Ill.....1
London, Ont.....1
Omaha, Neb.....1
St. Charles, Mo.....1
St. Joseph, Mo.....1
St. Louis, Mo.....1
St. Francis.
Anadarko, Okl. Ty.....1
Gray Horse, Okl. Ty.....1
Hartwell, O.....1
Purcell, Ind. Ty.....1
St. Joseph.
Assinius, Mich.....1
Chicago, Ill.....1
Cincinnati, O.....1
Green Bay, Wis.....1
London, Ont.....2
Peoria, Ill.....1
St. Louis, Mo.....1
Wichita, Kan.....2
St. Joseph of Nazareth.
Concordia, Kan.....1
Ursuline.
Louisville, Ky.....2
St. Joseph, Ky.....1
Springfield, Ill.....1
York, Neb.....1
Visitation.
Dubuque, Iowa.....1
Evanston, Ill.....1
Rock Island, Ill.....1
St. Louis, Mo.....2

To Lay Persons

College Graduates.....2
Alumnae, etc., Visitation Convent, Dubuque, Iowa.....1
" " , S. H. Conv., St. Charles, Mo.....1
Children of Mary Sodality, S. H. Conv., St. Joseph, Mo.....1
Chr. Doctrine Class, Chicago, Ill.....1
" " " Cincinnati, O.....1
" " " Grosse Pointe, Mich.....1
" " " (Maryville), St. Louis, Mo.....1
" " " Inmates of Home for the Aged (Hebert St.), St. Louis, Mo.....1
" " " Sodalities Visitation Church, St. Louis, Mo...1
" " " Young Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo.....1

Penitents and Children, Good Shepherd Convents.

Chicago, Ill.....1
Kansas City, Mo.....1
Memphis, Tenn.....1
Milwaukee, Wis.....1

Newport, Ky.	2
St. Louis, Mo.	1
Children of Parishes in various Dioceses	15

SUMMARY.

To Diocesan Clergy and Ordinandi	10
" Religious Communities	140
" Lay Persons	34
Total,	184
Total from June to September, 1904	158

ROCKY MOUNTAIN MISSION. *Spokane.*—On July 31st Father Herman Goller was announced as Vice-Rector of Gonzaga College and the scholasticate. The addition to the college was ready for the opening of schools and fills a great need. The chapel can accommodate seven hundred and the gymnasium and reading rooms are large and well lighted. Through the kindness of a benefactor a beautiful villa has been secured. Father Delpiano, who arrived from Italy in September, is teaching the first year of Philosophy to Ours, who number fifteen.

Seattle.—Father Dillon, the late Rector of Gonzaga, is the new Superior of Seattle college and residence of the Immaculate Conception. The college has 120 day pupils and its future is promising.

St. Ignatius Mission.—Father Taelman is superior in place of the late Father Van Gorp. The new church at Yakima, dedicated to St. Joseph is finished and is a beautiful monument of which the Catholics are proud.

Missoula.—The Golden Jubilee of Father Palladino was celebrated here on November 18th. Many Fathers from the neighboring missions were in attendance. The Sisters of Providence gave an entertainment to the Jubilarian and at the public reception the people manifested the greatest attachment to the Father which they showed by presenting him with a handsome gift.

ROME. *Father General's Health.*—At the present writing, Dec. 16, Father General seems to be in very good health, comparatively speaking. There is no sign, as yet, of the much dreaded return of the old trouble in the shoulder. His Paternity walks regularly and works with his former energy and with a zeal equalled only by his indomitable courage as manifested in the surgical operations of last year. Recently in an audience which he graciously accorded three American scholastics he referred to his affliction in this manner: "Yes I suffer at times, but the Lord wants ready money for His graces and the cash in our dealings with God is suffering."

The Gregorian University.—The students attending the lectures at the Gregorian University number over 1000. These represent twenty different seminaries and forty-two Religious Communities. In the class of Moral there are

nearly 500 and Father Bucceroni, a man of remarkable energy, so holds the attention of all that perfect calm reigns from beginning to end. On Dec. 6, the immense church of Sant' Ignazio was gorgeously decorated for Commencement Exercises. A curtain was drawn in front of the main altar and a temporary stage constructed for the Doctors and the recipients of premiums.

Degrees were conferred as follows :—

In Theology,	Doctores 78	Prolytæ 55	Bacculaurei 127
In Canon Law	" 21	" 43	" 68
In Philosophy	" 50	" 47	" 82

His Eminence Cardinal Agliardi and some four or five Bishops were present on the occasion.

Scientific Notes. *The Eclipse in Spain* was observed by many of our Fathers from different parts of the world. Reckoning the scholastics at Tortosa, who were pressed into service for the occasion, some eighty Jesuits must have taken active part in the observations of the eclipse. The greater number gathered at the observatory of Ebro, near Tortosa, including expeditions from Germany, Holland, and Portugal. At six of our colleges in Spain observations were made by our Fathers, Father Algué directing the observations at Palma, in Majorca, and the astronomers from our observatory at Granada being at Carrion de los Condes under the charge of Father Fenyi from Kalocsa in Hungary. Some of our Fathers from Valkenberg, Holland, and Campolide, Portugal, also made observations at Burgos. Father Cortie from Stonyhurst was at Vinaroz, some twenty-five miles southwest of Tortosa. He reports that the general results were good and that they will soon be published by the Royal Irish Academy. His majesty the King of Spain instructed his Minister of Public Instruction to send Father Cirera, the director of the observatory of Ebro, a gracious letter of thanks for all that the Society of Jesus had accomplished at the eclipse to further the interests of science and the good name of Spain, especially as all was done without any pecuniary assistance from the Government.—*Stonyhurst Magazine.*

The Spiritual Exercises. *Benjamin Franklin's practice of their methods.*—In our last number page 311 we gave an extract from Franklin's Autobiography to show that he knew and practiced the method of the Particular Examen. The passage referred to, as we have learned, may be found in the "Life of Benjamin Franklin," Harper & Bros., New York, 1848, pages 131. A copy of this Life may be found in the Students' Library of St. Francis Xavier's College, New York. This part of the Autobiography was written at Passy in 1784.

Another proof that Franklin was acquainted with the Exercises is shown from a letter he wrote to Joseph Priestley

from London in 1772, where he gives the method of election of the Exercises. This letter will be found in "A Library of American Literature" by Stedman, published in 1890 by Webster & Co. at New York, vol. ii page 35. The letter reads as follows:—

TO JOSEPH PRIESTLEY, WITH A METHOD OF DECIDING.

In the affair of so much importance to you, wherein you ask my advice, I cannot, for want of sufficient premises, counsel you *what* to determine; but, if you please, I will tell you *how*. When those difficult cases occur, they are difficult, chiefly because, while we have them under consideration, all the reasons *pro* and *con* are not present to the mind at the same time; but sometimes one set present themselves, and at other times another, the first being out of sight. Hence the various purposes or inclinations that alternately prevail, and the uncertainty that perplexes us.

To get over this, my way is, to divide half a sheet of paper by a line into two columns; writing over the one *pro* and over the other *con;* then during three or four days' consideration, I put down under the different heads short hints of the different motives that at different times occur to me *for* or *against* the measure. When I have thus got them all together in one view, I endeavor to estimate their respective weights; and, where I find two (one on each side), that seem equal, I strike them both out. If I find a reason *pro* equal to some *two* reasons *con*, I strike out the *three*. If I judge some *two* reasons *con*, equal to some *three* reasons *pro*, I strike out the *five;* and thus proceeding I find at length where the *balance* lies; and if, after a day or two of farther consideration, nothing new that is of importance occurs on either side, I come to a determination accordingly. And, though the weight of reasons cannot be taken with the precision of algebraic quantities, yet, when each is thus considered separately and comparatively, and the whole lies before me, I think I can judge better, and am less liable to make a rash step; and in fact I have found great advantage from this kind of equation, in what may be called *moral* or *prudential algebra*. . . . . .

B. FRANKLIN.

LONDON, 19 *September*, 1772.

WHITEMARSH.—On November 24, 1903 our Fathers left the old residence at Whitemarsh to take up their abode for the future at Bowie. Whitemarsh was one of the oldest and best known places historically in the Province. It was here Nov. 13, 1786, that the first synod of Catholic clergy was held; it was here too that the building of Georgetown College was determined on, and here was the novitiate of the Province for several years. It seemed a pity to leave such a place but it had ceased to grow and there were many more

souls at Bowie who demanded our care. Our new residence is sixteen miles from Washington on the north side of the Pennsylvania Railroad near Bowie, which is a growing town and the most important station between Baltimore and Washington. Here has been erected a two and a half story building with a double porch in front running the entire length of the house, the lower porch extending half way round to the bay windows on either side. For a country residence the house is large, bright, and cheerful and adds much to the convenience of those laboring on this mission. It is heated by hot water, and a gasoline engine—standing half-way between the house and the church—drives a pump that forces the water into a tank in the attic. The church, the corner-stone of which was laid in 1893, is about forty feet from the residence and parallel with it. The old Sacred Heart church at Whitemarsh, rebuilt after being destroyed by fire on May 14, 1853, and the Holy Family Church near Woodman, erected by Father Coleman in 1890, are now the two missions churches attended from Bowie. Twice a month two of the Fathers say Mass in each of these churches and are prepared at all times to look after the spiritual needs of the people. Some idea of our work at Bowie may be gathered from the fact that Bishop Curtis last October confirmed 230 children in our church, thirty-seven of whom were converts to the Faith.

WORCESTER. *College of the Holy Cross.*—We have gone slightly beyond the numbers of October 1st and now have 366 boarders and 80 day scholars. Of this total (446) there are 300 in the classes which you designate as College, namely "Suprema Grammatica" and above. The students whom we designate as "special" are in the classical department and are being coached up to grade in either Greek or Latin or both, according to their deficiencies. We have but a small number of students who are not taking Greek, and these are designated as "out of course" and are not candidates for the A. B. degree. Our total registration for the whole of last year was 422, which is 24 less than our present actual attendance.

Alumni Hall was ready for the beginning of classes and is a success far beyond our expectations. The 99 private rooms are all occupied by Seniors and Juniors. The Physics lecture room and the cabinet have been transferred from the O'Kane building to its new location. All the science end of the O'Kane building, under Fenwick Hall, will hereafter be used for Chemistry, Astronomy and Mechanics. The bath and locker rooms, in the basement of Alumni Hall, are finished and in use as are also the new laboratories for Physics. The system of electric clocks and automatic signals removes the need of bell ringers in this building.

Among our latest improvements may be mentioned the new board walk, from the entrance, along the south side of the avenue of lindens, to the top of the hill. The old hand-

ball alley and the old baseball stand have been removed, so that now on approaching the college one has an unobstructed view of the new Alumni Hall. The work of filling in the land along the river is still progressing. The date of the annual retreat was changed to Nov. 14 to 16 incl. and Father John H. O'Rourke conducted the exercises.

HOME NEWS. *Change of Faculty.*—Father Maas, our former Prefect of Studies, was transferred to New York at the beginning of October to be one of the editors of "The Messenger" in place of the late Father James Conway. Father Maas has been professor of Hebrew at Woodstock for the past nineteen years, and during twelve of these years had also taught Holy Scripture. He was also librarian for seventeen years, and for the last nine years he had also been Prefect of Studies. He had thus become well known to all who had been at Woodstock for the past twenty years. Nor was this all. For the past five years he was either in charge of the parish at Woodstock or assistant-priest and had thus become known and loved by all our parishioners. While recognizing that he has been called to labor in a larger field, there is not one, we believe, either in the college or in the parish, who did not regret his departure. Father Timothy Brosnahan is the new Prefect of Studies, Father John Corbett, librarian, and Father John A. Chester, our Procurator, has charge of the parish.

The Autumn Disputations took place on December 1 and 2. *Ex Tractatu de Sacramentis in genere*, Fr. Fortier, defender; Fr. Creeden and Fr. Ryan, objectors. *Ex Tractatu de Natura Actualis Gratiæ*, Mr. Fleming, defender; Mr. Minotti and Mr. Taaffe, objectors. *Ex Scriptura Sacra*, "Hebrew Lyric Poety," lecturer, Mr. R. J. Walsh. *Ex Jure Canonico*, "The Religious State in the Present Discipline of the Church," lecturer, Fr. Mulry. *Ecclesiastical History*, "The Establishment of the Holy Roman Empire," lecturer, Mr. Tierney. *Ex Ethica*, Mr. Tivnan, defender; Mr. King and Mr. Kenedy, objecters. *Ex Cosmologia*, Mr. Goldbach, defender; Mr. O'Brien and Mr. Ranken, objectors. *Mechanics*, "The Pendulum," lecturer Mr. J. A. Farrell, assistant, Mr. J. L. Healy.

As we go to press, we have just received the first number of a new periodical, issued at Kalksburg by the Fathers of the Austrian-Hungarian province, "Nachrichten der oesterreichish-ungarischen Provinz S. J." It is of the same nature as THE LETTERS and we extend to it a most hearty welcome. The handsomely printed volume of some two hundred pages contains many interesting items from the different houses of the province, notices of works published recently, newspaper comments on the Society, news from other provinces and *Varia*, with some of which we hope to delight our readers in the next issue of the LETTERS. The editorial work is under the direction of Father Aloysius Wagner, to whom we offer our sincere congratulations and best wishes for the success and growth of the new publication.

Ministeria Spiritualia Prov. Marvland. Neo-Eboracensis, a die 1ª Jul. 1904 ad diem 1ᵃᵐ Jul. 1905

DOMICILIA	*Baptizati*	*Conversi*	*Confess. partic.*	*Confess. gen.*	*Commun. extra T.*	*Commun. in T.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵃᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tridua*	*Visit. Nosoc.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Fœdus SS. Cordis*	*Pueri in schol. paroch.*	*Puell. in schol. paroch*	*Schol. Domin.*
BALTIMORE	48	21	46778	1815	1160	41000	47	.....	75	271	87	50	24	163	2	10	2	2	.....	8	6	20	201	628	2	512	4880	.....	.....	460
BOSTON COLLEGE ...	60	54	119148	12305	3895	76500	9	6	443	612	188	176	257	282	3	12	4	.....	3	5	9	93	.....	760	8	2265	13000	.....	.....	600
" St. Mary's	79	20	61695	3793	3163	27222	37	2	372	141	146	91	263	167	...	1	...	.....	4	4	1	838	78	587	7	1892	1800	243	335	606
" Holy Trinity	148	17	2425	204	1200	20500	31	1	56	480	82	.....	90	140	...	1	...	.....	.....	...	2	30	...	300	4	2585	1600	260	280	.....
BOWIE	70	5	4579	45	45	4400	7	.....	16	65	25	.....	....	183	...	.....	...	.....	.....	...	.....	.....	.....	89	.....	.....	500	.....	.....	195
FORDHAM	9	10	8215	378	12753	.....	....	.....	53	218	13	.....	4	236	...	8	2	.....	.....	2	.....	110	50	1	4	225	250	.....	.....	.....
GEORGETOWN COLLEGE	7	16	15520	103	23223	5620	3	2	39	126	11	11	44	146	1	12	2	.....	.....	3	5	607	.....	18	2	125	192	.....	.....	.....
" Holy Trinity	131	9	18758	371	285	14693	35	.....	96	98	63	4	15	71	...	.....	...	.....	.....	3	.....	72	.....	554	4	780	1230	170	110	600
JAMAICA MISSION	2586	574	36580	1003	1042	51955	119	.....	728	1143	442	374	514	590	...	4	1	.....	.....	1	3	630	743	1754	18	480	3114	1087	1539	1013
JERSEY CITY	251	49	63107	4861	24443	39040	54	2	571	214	222	209	199	173	1	9	2	.....	2	5	6	.....	.....	604	3	1035	3900	500	500	850
LEONARDTOWN	366	6	15600	300	305	15000	42	2	105	119	250	.....	.....	415	...	.....	...	.....	.....	3	7	.....	4	130	8	450	615	.....	.....	625
MISSIONARIES	.....	311	155000	70000	.....	.....	.....	69	.....	456	1060	2030	2030	1020	6	10	2	.....	110	...	6	2	2	5	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	408	112	144119	7359	7831	175101	138	20	3173	547	451	576	1137	277	9	31	8	.....	1	12	16	8416	350	33755	16	4961	12120	674	636	726
" St. Ignatius Loyola's	266	102	94000	1950	2585	65900	160	18	375	282	350	370	458	135	1	4	...	.....	.....	4	.....	128	.....	3720	9	2600	3000	325	325	1040
" B.V.M. Lauretanæ	1368	2	32350	5100	230	41500	222	1	121	390	187	.....	162	170	...	.....	...	.....	5	4	3	20	3	1100	8	1840	1250	418	392	1300
PHILADELPHIA, Gesù	247	76	109345	4854	1841	107235	103	6	389	217	193	29	121	230	...	8	...	1	.....	4	7	735	115	772	8	1812	10000	403	480	1000
" St. Joseph's	95	34	47700	4540	350	17000	13	.....	110	130	75	199	112	158	...	1	...	.....	1	3	.....	340	.....	349	1	450	4605	173	225	350
ST. ANDREW'S POUGHKEEPSIE	27	5	10529	849	3943	7785	6	.....	293	122	14	18	177	89	2	5	2	53	1	...	8	365	.....	91	1	15	273	.....	.....	110
ST. INIGO'S	106	5	5528	21	80	4368	17	1	34	42	.....	.....	.....	200	...	.....	...	.....	.....	...	1	.....	.....	.....	2	62	800	.....	.....	245
ST. THOMAS'S	146	25	6022	93	112	4195	32	.....	43	41	129	422	.....	250	...	.....	...	.....	1	...	1	.....	7	140	.....	.....	675	.....	.....	440
WASHINGTON	304	62	62976	1162	.....	51825	77	7	138	82	281	265	330	128	4	4	4	.....	.....	...	3	30	.....	1305	6	1746	5009	430	520	1350
WOODSTOCK	47	17	12962	443	250	16320	8	.....	18	50	17	.....	34	173	1	21	3	.....	2	1	8	.....	.....	73	3	165	313	.....	.....	220
WORCESTER	3	1	11405	340	1600	3000	2	.....	2	60	.....	.....	23	150	...	7	2	1	.....	1	6	16	1	16	3	160	420	.....	.....	.....
SUMMA	6772	1533	1084341	121889	90336	793159	1162	137	7250	5806	4286	4824	5964	5546	30	148	34	57	130	63	98	12452	1554	46751	117	24108	69487	4683	5342	11730

Students in our Colleges in the United States and Canada, Oct. 1, 1905

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Augment. Province
Md. N. Y. Prov.															
Georgetown [1]	250	175	1	74	13	122	85	30	.....	.....	6	-2	5	9	
Washington	90	.....	.....	90	.....	.....	68	.....	.....	22	.....	.....	-38	-38	
Fordham [3]	509	228	43	238	.....	101	168	103	.....	137	10	24	45	79	
Worcester	438	362	.....	76	.....	298	86	54[2]	.....	.....	44	.....	15	59	
New York	563	.....	.....	563	.....	115	335	.....	.....	113	.....	.....	36	36	237
Philadelphia	277	.....	.....	277	.....	79	100	68	.....	30	.....	.....	.....	.....	
Baltimore	149	.....	.....	149	3	34	111	1	.....	.....	.....	.....	16	16	
Boston	350	.....	.....	350	.....	121	129	98	2	.....	.....	.....	15	15	
Jersey City	148	.....	.....	148	.....	20	80	.....	.....	48	.....	.....	61	61	
Missouri Prov.															
St. Louis [4]	386	.....	.....	386	.....	57	232	.....	60	37	.....	.....	-7	-7	
Cincinnati	387	.....	.....	387	.....	68	262	.....	39	18	.....	.....	-31	-31	
St. Mary's	336	310	.....	26	.....	62	134	.....	140	.....	32	.....	2	34	92
Chicago	594	.....	.....	594	.....	82	352	.....	111	49	.....	.....	56	56	
Detroit	239	.....	.....	239	.....	49	190	.....	.....	.....	.....	.....	18	18	
Omaha [5]	343	.....	.....	343	.....	51	292	.....	.....	.....	.....	.....	16	16	
Marquette	286	.....	.....	286	.....	53	137	.....	96	.....	.....	.....	6	6	
N. Orleans Miss.															
Spring Hill	162	162	.....	.....	3	48	40	.....	45	26	-25	.....	.....	-25	
New Orleans	372	.....	.....	372	.....	50	133	.....	71	118	.....	.....	-50	-50	76
Galveston	83	.....	.....	83	.....	12	19	20	.....	32	.....	.....	21	21	
Augusta	130	.....	.....	130	.....	19	33	.....	.....	78	.....	.....	130	130	
Canada Mission															
Montreal (S. Mary's)	277	134	25	118	.....	93	47	57	.....	80	27	-2	6	31	
St. Boniface	196	102	69	25	.....	40	30	34	61	31	-2	60	-35	23	73
Montreal (Loyola)	183	62	24	97	.....	44	57	33	.....	49	2	4	13	19	
California Miss.															
Santa Clara	311	231	...4	76	1	81	142	.....	37	50	.....	-4	13	9	27
San Francisco	321	.....	.....	321	.....	45	91	48	.....	137	.....	.....	18	18	
Buffalo Mission															
Buffalo	358	99	.....	259	.....	73	235	.....	.....	50	1	.....	-8	-7	
Cleveland	270	.....	.....	270	.....	59	188	23	.....	.....	.....	.....	-11	-11	36
Prairie du Chien	121	121	.....	.....	.....	20	63	.....	29	9	43	.....	.....	43	
Toledo	170	.....	.....	170	.....	38	122	.....	.....	.....	.....	.....	11	11	
N. Mexico Miss.															
Denver	219	135	11	73	.....	51	89	35	.....	44	5	.....	6	11	11
Rocky Mt. Miss.															
Spokane	363	194	.....	169	.....	51	80	34	113	85	16	.....	9	25	25
TOTAL	8881	2315	177	6389	20	2036	4140	638	804	1243	159	80	338	577	577

[1] Law School, 310; augmentum, 47; Medical School, 94, decrementum, 33. Dental School 24, decrementum, 1. [2] Special Class in Greek and Latin. [4] Medical School, 448, incrementum, 98. [5] Medical School, 229, augmentum, 74; Law School, 28. [3] Law School, 15; Medical School, 7.

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